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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., April 14, 1927

NEW SERIES
VOLUME XXIX, No 16

The Southern Baptist Convention meets in Louisville, Ky., May 4th. Have you made your reservation at the hotel?

Dr. Lincoln McConnell resigns the care of First Church, Oklahoma City, to accept a call to First Church, St. Petersburg, Fla.

The Florida Baptist Witness says that never before so many revivals and so many additions to Florida churches in the same length of time as in their recent state campaign.

Dr. W. J. Mahoney, sometime pastor in Vicksburg, Oxford and Gulfport, recently assisted in a revival meeting at Clearwater, Fla., one of the meetings in the state-wide campaign. His home is in Knoxville, Tenn.

Evangelist DeGarmo and Singer Joe E. Bryant assisted in a meeting at Somerset, Ky., the fifth that Brother DeGarmo has held here with Pastor T. C. Duke, and he highly commends the work of Brother Bryant.

It was the editor's privilege to be present one evening at the Stewardship Institute being conducted in Brookhaven Church by Pastor J. A. Taylor. Brother J. R. G. Hewlett was conducting the class and the editor preached Wednesday night on Stewardship.

What is the best evidence of success and progress in our mission work? Is it not the number of people who have been saved? Last year the Foreign Mission Board reported the largest number of people baptized by our missionaries in any year since the foundation of the world. What are we complaining about?

Miss Sallie Payne Morgan delights her friends at Baptist Headquarters by an occasional visit here, where she was once in the B. Y. P. U. Department. She told us the other day it is her purpose next session to enter regularly into college and work for her degree. She has done excellent work as Superintendent of religious work in Blue Mountain College.

Pastor D. H. Watters has resigned the pastorate of Davis Memorial Church in Jackson and will begin work with the church at Fulton about May 1st. Brother Watters has made a large place in the hearts of the people here who will be very sorry to give him up. He is every way qualified to do an excellent work at Fulton.

A leading Chinese Baptist educator says the spread of Bolshevism in his country is due to their literature which is found "in almost every home in China". Well, maybe some day Baptist pastors and others in this country will wake up to the value of Christian literature, help to make it what it ought to be and put it into all the homes.

Home Mission receipts for the past eleven months as reported by Dr. B. D. Gray are \$315,719.87 as compared with \$307,266.29 for the same period a year ago. The report for Mississippi shows \$20,842.57 as compared with \$23,323.47 a year before. Only seven other states are ahead of Mississippi, namely, Virginia, Texas, North Carolina, Kentucky, South Carolina, Tennessee and Georgia, in the order of their giving.

EVANGELISTIC CONFERENCE AT CLINTON

We are rejoicing in the anticipation of having another Evangelistic Conference in June, and on behalf of the Clinton Baptist Church I desire to extend a most cordial invitation to our brethren all over the State.

B. H. LOVELACE,
Pastor.

REVEREND C. T. JOHNSON'S ENGAGEMENTS

Long Beach—April 17-30.
Handsboro—May 11.
Goodyear—May 22nd for two weeks.
Swiftown—June 1st for two weeks.
Loun—June 19-July 3rd.
Alcorn County—July 3rd for two weeks.
Braxton—July 3rd Sunday for 12 days.
Crowder—July 22nd for one week.
Scoona Valley—August 7th for two weeks.
Alcorn County—August 21st for two or three weeks.
Wesson—October 2nd for two weeks.

SCHOLARSHIP IN DRAUGHON'S BUSI- NESS COLLEGE FOR SALE.

Deacon R. F. Bass of Collins says they had 133 present in Sunday School on Mission Day and gave \$149.91. This is one of the pluckiest little bands of Baptists in Mississippi and they say they have in James B. Parker one of the best young preachers in the South. Without aid from the Board they built a beautiful brick church house after their old house had been destroyed by a storm; and they have The Baptist Record in the church budget. May their kind increase.

Those who are opposing the giving of so large a percentage of our contributions to Christian Education and insisting on giving more of it to Foreign Missions had better examine the books to see if this is not another way of giving to Christian Education. It is said that less than half of what is given to Foreign Missions now goes to evangelizing the heathen, the major part going to support institutions. These matters ought to be cleared up if we are to act intelligently.

Those who heard Dr. W. N. Johnson of North Carolina when last week he was making his speaking tour through Mississippi were exceedingly fortunate. His work was under the direction of the Stewardship Department of the State Convention Board and was in the interest of a vital stewardship. This matter was not thrust upon him by men who elected him to office, but was laid on his heart by the Lord. It is a deep conviction with him and produces a burning message. We have never heard a man whose soul was so on fire with this scriptural passion, and he carries conviction to those who hear him. He believes that if this truth can ever get hold of the hearts of the preachers, much of our difficulty will be removed from the progress of the gospel. May the Lord continue to use him until the message which he brings has found its way into the hearts and practices of all our people.

There are about as many Mexicans in Texas today as there are white people in Mississippi. Some mission work ahead. It is said that three-fifths of all Texans are members of no church.

Rev. J. R. G. Hewlett of Charleston taught a stewardship class at Brookhaven last week. His heart is in the enlistment work and he has made a special study of stewardship.

Pastor E. K. Cox is being assisted in a meeting at Gloster by Dr. H. L. Martin of Lexington. In his absence on Sunday morning, April 17, Missionary J. J. Cowser from Brazil will fill his pulpit.

Miss Anne Sallie Truett and Mr. Robert Lee Milliken are to be married on the 22nd of April. The bride is the daughter of Dr. and Mrs. George W. Truett of Dallas and the ceremony is to be in the First Baptist Church. Our hearty congratulations and best wishes.

News comes from Richmond that a cablegram from Shanghai says Baptist missionaries who have come there from the interior will be taken to Japan for safety and comfort. The women and children have already gone and the men will follow. Those who are due furloughs in June will be sent home immediately.

Miss Mary Yarborough has accepted the position in Blue Mountain College as Superintendent of Religious Work. She is the daughter of Dr. and Mrs. W. F. Yarborough, well known for their work while he was pastor of First Church, Jackson, and First Church, Hattiesburg. Miss Yarborough is an alumnus of the Mississippi Woman's College, and has been teaching for a few years in Orlando, Florida. She is an exceedingly capable young woman, and Blue Mountain is fortunate in securing her services.

The Baptist Standard thus sums up the report of the Committee on Business Efficiency to be made to the Southern Baptist Convention:

"The committee recommends the enlargement of the functions of the executive committee, with the provision that no paid official of the Southern Baptist Convention or of any of its agencies or paid official of any state Convention or paid official of any state agency may be a member of the executive committee, and that no salaried officer of the committee may be a member thereof. This committee, which will have an executive secretary, would act for the Convention ad interim, would seek to correlate the activities of the various agencies of the Convention and to recommend an operating budget for the Convention year. The committee recommends also that the Convention adopt a plan, similar to that already adopted by the Texas Convention, not only to allocate to each agency its part of the South-wide funds and to see that each agency receives its part of the funds, but to provide for such control of the budget of each agency that expenditures would not exceed the anticipated receipts of such agency. It recommends also that a debt-paying campaign be put on during the ensuing Convention year. The committee recommends, too, that the Education Board be discontinued. There are other recommendations of vital interest."

THE SCARCITY OF PREACHERS, A TRAGEDY

It is being advertised to the world through our Denominational Press that Preacher Students are becoming fewer as the years go by. This means that fewer young men are entering the ministry than the number required to efficiently carry on our Lord's work. If the number is decreasing annually there must be reasons for it. Evidently the ministry is not appealing to the young men as other vocations and trades do. Paul said that if a man desires the office of a bishop, he desires a GOOD work. I wonder why young men do not desire this good work. There must be something wrong somewhere down the line and this is what I desire to call your attention to: Why do not men desire this good work?

I am wondering whether we preachers are partly responsible for present conditions. Have we made the ministry a thing to be desired? Does our character of work appeal to the ambitious youth as worthy of a life investment? Have we made the appeal and call to our Lord's work—which is a good work—strong enough to the young man so he can see that his life investment in the ministry will pay big dividends? Brother, is it not a sad fact that the older and experienced minister has largely neglected the preacher boy? Then, can we expect the ranks to be recruited? May I give this experience? In my high school days I had two ministerial companions; one was ordained, the other one and myself were not. The church licensed us two and we attended Sunday School and preaching regularly. As for my part, I wanted to know something to preach, how to preach and a place to preach; also, I longed for encouragement, but our pastor was too "busy" to seek us out and help us. We three finished high school; two of us began to teach school and the other one entered the Navy. One year after my high school graduation I began preaching; one year later I entered college, preaching all the time and am still on the job. The other two are still following their trades that they took up upon high school graduation. I am wondering whether there would have been three preachers today instead of one if we had had a pastor who had taken special interest in us. A few years later this pastor put out a book telling young preachers how and what to do. He is at present pastor of a big city church. He was my pastor when I was ordained but neither he nor the church thought enough of me to give me any ordination papers. Perhaps they thought I was not worth them. Can we not do more to help the boy preacher who is near us and needs our personal touch than the one with whom we may never come in contact? My heart and hand are for the young minister who needs my service. Let the older preacher not neglect him. Who knows what God will make of him?

I wonder how much encouragement our ministerial students get from our "preacher teachers" in college. How hard do they try to get the boys before churches for work? Do they stand back till the boys are located as pastors and then come in to take those churches that have not been able to secure pastors; or do they take the best and all the rest and leave the young over-burdened preacher to dig more deeply or perish? Many perish or quit training right here. Some of our college trustees have a "law" that no preacher professor can hold a pastorate as long as he is a member of the college faculty, but say nothing about his supplying for churches and he supplies about every Sunday, sometimes for years for one church. I wonder how a God-called preacher can be satisfied to sit in a school room and not be allowed to hold a pastorate? Better not talk about Rome and her system. Is the older minister responsible for the scarcity of young preachers? If so, what a tragedy.

Society is also partly responsible for this shortage. The average young man is ambitious

and sociable. He delights to associate with and be one of the fellows, but "He is a preacher" and is ostracized. This is done largely by "Church Members" all through life. Is it possible that a pastor can not participate in the pleasures of life that his members enjoy? If it is wrong for the preacher, is it not also wrong for the "just a member of the church?"

What about our churches? Certainly they treat the preacher just and fair. This is shown by their calling the preacher boy as pastor who has had no experience. They want experienced pastors but let them experiment on other churches. When, where and how is the boy going to get his experience unless some godly church mothers him in the Gospel? Give that boy an opportunity and he will surprise you. Receive, love and encourage him for his works' sake.

There are fine inducements for a young man to enter the ministry from a material standpoint, if a person doesn't care what he says. He has spent both a large sum of money and from five to eight years in preparing for his life work and is called to pastor some church with a promise of a salary. He does his work faithfully and is the last one at the first of the month to be paid. Frequently the check is from 25% to 75% of what is due him. If he meets his bills he must borrow the money and pay interest on it but the church does not pay him interest on the money it owes him. If he does not meet his bills promptly you hear this: "That preacher won't pay his debts," and that man of God is embarrassed. Who is responsible? Who blames an ambitious youth for not desiring such a calling? Pay God's man and see how much better service he will render to the church and community.

Well, the minister is used for a few years and his services are no longer desired, he is out of date and is thrown upon the shelf of uselessness with no provision for his and his faithful companion's comforts in their latter days for he opposes the pleasures of the times. We have forgotten he has paved the way for the triumph of God's Kingdom; he has led his hundreds and in some cases thousands to Jesus as Lord and Savior; he has borne the burden and heat of the day to save homes and society from a Devil's hell; he has unselfishly gone into different communities to tell the Old Story and witnessed great salvations for the Lord, frequently bearing his own expenses; he has served well and by experience and fitness when he should do his best work he is laid aside with no income for his support. Business concerns can provide a pension for their old soldiers but the Soldiers of the Cross must go hungry and half fed unless they are fortunate enough to have relatives to care for them. The average salary of a preacher is \$800.00 per year. Some inducement for young men to enter the ministry. Will God's cause go begging? Shall it be neglected for the frivolous things of life, the things that bot hdestroy mankind and perish themselves? No, let us cling to the things that are pure, noble, lovely, holy and of a good report.

No, I am not sad, gloomy and pessimistic, but rather cheerful, happy and optimistic. I do not see how people redeemed by Jesus' precious blood will let conditions stand as they are. We must arise and bring our Father's work out of present conditions and surroundings and put them on a higher plane for Christ's glory.

The above is written from my heart for I have experienced nearly all of them in my brief ministry of eleven years. You know these conditions exist all over the land. It is a reflection on our Master's cause. Brethren, let us remedy this situation for Jesus' sake. Let us create—and keep it perpetual—an atmosphere that would produce a desire for the ministry on the part of our young men and a desire for Jesus as Saviour and Lord on the part of the unsaved. God's cause demands it.

—Geo. S. Jarman, Ruleville.

ANNUAL CONVENTION OF THE WOMAN'S MISSIONARY UNION

Meridian, Miss., April 5-7

Walton E. Lee

This Convention marked the tenth year of the presidency of Mrs. A. J. Aven of the Woman's work in the State, and in opening the first session, Tuesday afternoon, mention was made by Mrs. Aven that in opening her first meeting ten years ago the 100th Psalm was read, and she now felt nothing would be more fitting than the reading of this same Psalm in concert, which was done, and then she led in a fervent prayer.

The 49th Convention is thus formally opened. The splendid program as provided centered around "Go" and from the opening devotional message by Miss Millie Mae McLellan, on Mk. 16:15, to the last "Amen", the sessions had "go" in them.

Following the rendering of a beautiful solo by Mrs. Lowrey Rush, the Convention was welcomed to Meridian by Mrs. L. M. Hamilton, whose address was responded to by Mrs. M. F. Doughty. Reports of the District Vice-Presidents was dispensed with that the time might be given to hearing the messages of the returned missionaries, a number of whom are attending the Convention.

Miss Lackey, in an affectionate way, introduced Mrs. George Leavell, whose recital of her experiences as a missionary in China for fourteen years, thrilled the assembly. An earnest plea was made for prayer for the work and workers in China. Two instances of answered prayer were cited by Mrs. Leavell. In the far away China on two occasions when there were special needs, immediately the need was supplied and upon examining the Southern women's prayer calendar for the day of the pressing need it was found the objects for that day were Dr. and Mrs. George Leavell. This should serve as an encouragement to persistent prayer. Dr. Hendon M. Harris was introduced by Mrs. A. J. Aven as a former student of Mississippi College, but for the past fourteen years a missionary to China.

The message of Dr. Harris was a description of the Chinese people, which proved of unusual interest, because of the recent uprising there that is now the center of the eyes of the world. A vision of China was gotten from this address that had not been gotten before.

The President appointed the following committees:

On Registration: Mrs. C. E. Granstrom, Mrs. Frank McCormick, Mrs. J. O. Day, Mrs. R. O. Skelters.

On Resolutions: Mrs. Herman Dean, Mrs. J. W. Provine, Mrs. H. H. Webb, Mrs. C. W. Stewart, Mrs. J. K. Armstrong, Mrs. A. L. O'Bryant.

On Memorials: Mrs. W. Y. Quisenberry, Mrs. A. K. Godbold, Mrs. W. V. Jenkins, Mrs. J. M. White, Mrs. F. A. Lowrey, Mrs. Emma Fowler.

The session closed with prayer led by Mrs. W. A. McComb.

Evening Session of the First Day

Following the devotional service conducted by Rev. R. C. Young, pastor of the Poplar Springs Church, this city, the usual missionary library offering was made, amounting to \$88.50. Inasmuch as conditions are such as to make it impossible to send books to the missionaries it was agreed to apply this offering to defraying the expenses of the missionaries attending this Convention. The missionary message by Dr. George Leavell delivered at this session was listened to by an audience that more than filled the large church auditorium. It was a great hour as Dr. Leavell brought the large audience to face the task of entering the doors in China not yet entered. His prophecy relative to the present unrest there is that it is God's sifting time, when the false will be winnowed out and the true will be truer by reason of the sifting. It will mean a new China and will we be ready for the new day and the new opportunity?

THE WOMAN'S

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The Home Board's place came next and the work was most forcefully discussed by Mrs. Una Roberts Lawrence of Little Rock, Ark. Her strong statements relative to the indifference manifest as to the magnitude and importance of this department of our work, particularly relative to the Negroes, were calculated to "cut to the quick", but none could gainsay them, so they should stir the sleeping hosts. Her stereopticon views of the oil fields, work among the Indians, Italians and Cubans enforced by explanations made possible by personal contact were intensely interesting and impressive. She consumed one hour and a half and notwithstanding the lateness of the hour everyone felt like saying "Go on".

The session closed with prayer by Dr. H. M. King.

Morning Session of the Second Day

Eight Pre-session Conference were held, presided over by leaders previously appointed and were largely attended showing that the attendance was to take advantage of every offered equipment for better service.

The Conferences and leaders were as follows: Personal Service—Mrs. Henry Brooch, Meridian.

Missionary Study—Mrs. Fred Hammack, Flora. Superintendents—Mrs. Ned Rice, Charleston. Stewardship—Mrs. H. T. McLaurin, Newton. R. A.'s—Mrs. W. D. Cook, Forest. G. A.'s—Mrs. R. L. Bunyard, Jackson. Y. W. A.'s—Miss Georgia Fancher, Laurel. Sunbeams—Mrs. W. W. Willis, Meridian.

After a brief devotional service visitors were recognized and welcomed. Among these were the returned missionaries and their wives, and the pastors, from over the State, of whom there were a larger number than usual.

Mrs. Simmons, of Meridian, presided in the opening of this session, and graciously presented Mrs. Aven, who brought her annual message on the call of Jesus, "Follow Me". It was listened to with rapt attention and interest.

Dr. R. B. Gunter brought a splendid message on "The Increasing Christ and the Decreasing Disciple". Dr. Gunter in opening his address asked some very pointed questions in view of the debts now so sorely hindering our work.

(1) Does God answer prayer? (2) Whose exaltation have we been seeking? (3) Whose praise have we been seeking? (4) Have we been boasting of our numbers? (5) Have we been boasting of our schools? (6) Is our supreme desire that Christ shall increase and that we, his disciples, shall decrease?

It is easy to talk about Christ increasing, John found it so, because Christ to him was (1) the bridegroom, (2) before all, and (3) he had given him his message, but it is hard for us to talk about ourselves, declared Dr. Gunter. Some ways were assigned in which this decrease should be made. (1) In selfish pride; (2) in luxuries; (3) in personal ambition; (4) in our own personal interest in the work. Some things were emphasized that will come in our state work as a result of this increasing Christ and a decreasing self. (1) An evangelism that will decrease the host of unsaved in our state, 3/7 of the population not Christians; (2) enlistment and stewardship work increase; (3) freedom from doing the work on a credit, and (4) a development of the possibilities in the country churches.

The reading of the reports of the Corresponding Secretary, Miss M. M. Lackey, and the Young People's Leader, Miss Fannie Traylor, were dispensed with as they are to be printed in the Minutes. From the Secretary's report are culled the following interesting statistics:

Statistical and Financial

From January 1st 1926 to January 1st 1927	
Number New W. M. S.	71
Number Total W. M. S.	842
Total Organizations	1,733
Approximate No. W. M. S.	16,850
Approximate W. M. U.	30,280
Foreign Missions	\$ 50,689.74

Home Missions	13,521.32
State Missions	70,329.66
Christian Education	22,141.43
Ministerial Relief	4,585.40
Orphanage	4,780.30
Hospitals	7,678.52
W. M. U. Specials	2,021.00
T. S. Scholarships	700.00
State Scholarships	900.00
Home Uses Reported	79,850.00

Total	\$257,197.37
Of the above in Foreign Missions, for Lottie Moon Offering	\$29,927.62
Of the above in Home Missions, for Week of Prayer	\$ 5,421.38
Of above amount in State Missions, for Week of Prayer	\$ 3,789.65
Miss Traylor reports 132 Y. W. A. organizations in the State; 424 Sunbeam Bands; 215 G. A.'s; and 114 Royal Ambassador chapters, eleven new chapters having been added during the past year.	

The closing feature of this session was an interesting message by Mrs. Chas. Leonard, another returned missionary from China.

The Afternoon of the Second Day

After singing the Woman's hymn and a prayer by Rev. Wayne Alliston, the new Superintendent of the Baptist Hospital in Jackson, an encouraging report of the Hospital was brought by Bro. Alliston.

The following resolutions were presented and adopted:

(1) Whereas the next annual session of our State Convention will be our 50th anniversary, be it resolved that, according to a suggestion given in the message of our President, we as a body, request our State Board to plan the program along lines that will make of this Golden Anniversary a golden occasion.

(2) Whereas the Baptist State Convention in session last December decided that the State W. M. U. should assume the financing of our W. M. U. specials, and, whereas, these specials, viz., Training School Scholarship and expenses, Margaret Fund, Bible Fund and State College Scholarship and an essential part of our W. M. U. work,

Therefore, be it resolved that we assembled in session do hereby assume the responsibility of said specials.

Resolved further that our Executive Board be requested to apportion out of the required sum which will be \$3,600.00 for the specials.

Miss Kathleen Mallory spoke on the specials mentioned in the above resolutions.

A departure from the printed program was time given to a demonstration of the work being done by Miss Millie Mae McLellan at Good Will Center. The effectiveness of the work of this consecrated young woman was exhibited in the program rendered.

A number of messages on China by the missionaries from that country had already been brought to the Convention, but none were listened to with deeper interest than to the one by Miss Willie Kelly. Her work there covers a period of thirty-three years.

The women of Meridian provided a ride for the messengers following the afternoon program which was greatly enjoyed.

Dr. H. M. King led in a closing prayer.

The Evening Session of the Second Day

The devotional service consisted in a recital of the Sermon on the Mount by Miss Burma Sansing, a student of Blue Mountain College, and a prayer by Rev. R. S. Gavin.

This session's program was on the College Y. W. A. and young peoples.

Mrs. D. M. Nelson is the Student Leader in the State, but was prevented from attending the Convention. In a telegram of greetings, read by Miss Traylor, Mrs. Nelson expressed regrets at not being able to attend the Convention, that

she was at home training a successor to Miss Mallory recently come in her home, whom she hoped would be coming along to the next meeting.

Mrs. J. W. McGavock, a returned missionary from Chile, but now at Hernando, brought a message on the work in Chile.

One of the most practical messages of the entire Convention was by Miss Sallie Payne Morgan, which was a plea to the W. M. U. workers at home to receive and care for the girls in our colleges who are being trained and will be sent back when the session closes. Miss Morgan is the religious service leader in Blue Mountain College.

The program was concluded with the address of Miss Kathleen Mallory, on "A Crown of Beauty in His Hand".

Much to the regret of everyone it had to be announced that the reduction in rates could not be obtained, as the required number did not come by rail. Another effect of the automobile.

The Last Session of the Convention

The ranks are thinning, but enough remain to conclude the work in fine shape.

The first appearance of Miss Elizabeth Kethley was to conduct the devotions of this session. Mrs. Aven in presenting her spoke of Miss Kethly as her very own and all felt that they too shared in this possession. Her devotional message was listened to with keen interest.

"Here Am I, Send Me" was beautifully rendered as a solo by Dr. C. B. Hall, the assistant pastor of this First Church, and whose part in the entertainment of the Convention has meant so much to everyone.

The reading of the report on the B. B. I. was dispensed with and the time given to Miss Besie Welch for a discussion of the work of the Institution, which she represents. It was an instructive message.

Mrs. J. P. Harrington, the Trustee of the Training School of the Southwestern Seminary, spoke briefly of the work there.

The awarding of banners always elicits deep interest. The awards are as follows:

The College Chart, the one from Hillman College chosen.

R. A. Poster Chart, the one from First Meridian chosen.

Y. W. A. Banner, to West Point, with Laurel First in second place.

G. A. Banners, to Laurel Jrs., with Flora and Gloster close seconds.

R. A. Banner, to Union.

Sunbeam Banner, to Laurel First.

Miss Traylor feels a new basis of awarding the banners is needed, and a motion prevailed to request the Executive Committee to work out this new basis.

Miss Morgan desires that there shall be a college Y. W. A. banner and moved that the College Leader be requested to provide it.

In the report of the Committee on Registration by Mrs. Granstrom, Chairman, there is an enrollment of 465 messengers and visitors, exclusive of local attendance.

An impressive moment was the report of the Committee on Memorials. The body stood while Mrs. Quisenberry paid a fitting tribute to those that have been taken during the past year. A beautiful vase of white carnations were presented in their memory and the flowers are requested placed on the graves of Mrs. Bozeman and Mrs. Wood, former leaders in the woman's work of the State and whose remains rest in the cemetery of this city.

The Nominating Committee recommended the election of the following, which was done:

President, Mrs. A. J. Aven; Vice-Presidents, Mrs. R. L. Bunyard, Mrs. M. F. Doughty, Mrs. J. W. Brown, Mrs. E. N. Pack and Mrs. I. N. Toler; Recording Secretary, Mrs. D. M. Nelson; College Correspondent, Mrs. D. M. Nelson; Personal Service Leader, Mrs. H. F. Brooch; Mission Study

(Continued on page 8)

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

MAKING YOUR OWN GOD

This is not a dissertation on idolatry or heathenism, though it may in the end prove to be more closely akin to it than at first appears. The heathens did and do make their own gods, and they make them to suit themselves, to suit their own ideas and purposes. They are made out of such material as happens to be at hand and convenient—whether wood or stone according to which is more easily obtained. But in another sense they are made of the materials at hand; they are ascribed such attributes, good or bad, strong or weak, vile or noble as the worshipper himself possesses. As witness any ancient or modern pantheon, mythology or temple. Any average dweller in a Christian land now not only recognizes the truth of what is here said, but scoffs at the childishness, futility and ridiculousness of it.

But the thing we are now talking about is not the old idolatry, not any sort of worship of material images, but the conception of religion, the conception of God which many modern, up to date, wisecracks are trying to put over on the Christian world, the theory that the kind of God one worships, or one generation accepts, is simply the product of evolutionary forces that have been at work and are still at work among people who are religiously inclined. In other words, God is not a being with unchangeable attributes which he has revealed to the sons of men according to his own will and plan, but that God (they sometimes spell it god) is a varying concept according to the degree of intelligence, or religious intuition of the man or the age.

These wisecracks do not accept the God of the Old Testament. Oh no, they have progressed far beyond that, and refer to him as out of date, because they believe he was the figment of the imagination of Hebrew fakery, seers or medicine men of an ancient and unscientific era. Their point of view is utterly subversive of all our accepted conceptions of religion, because, as they say, this is a scientific age and the idea of God is evolved from within, originated with man, and did not come down from above.

There are people who are pleased to play with this evolutionistic idea of all things, knowledge, man and religion included, as if it were a merely harmless kitten; until it has become a tiger cat and has devoured the man, religion, God and all. There are people who deprecate the discussion of the whole matter, and are willing, like a Chinese coolie to smoke this opium pipe of evolution, and see dream worlds and dream theologies and dream religions and imaginary gods come floating in on the clouds.

Now we had just as well understand the import and upshot of this whole business, which means that in the legitimate conclusion, it means that God is made out of whatever intellectual and moral materials man happens to have at hand or can conveniently lay his hands on. As opposed to this the Bible teaches that man cannot

by wisdom know God, that we cannot attain to the knowledge of Him, that he is only revealed to us supernaturally, that we cannot of ourselves form any true conception of Him, but that He has spoken to our fathers in the prophets and to us in His Son. He is not such as we fashion Him in our minds or fancy Him in our ecstasies but the eternal, unchangeable, immortal and Holy One revealed to us in His Word.

FAITH AND KNOWLEDGE

Perhaps the pedagogues and the theologians, the psychologists and philosophers have not ferreted out as they might the connection between faith and knowledge. We lay no claims to expert knowledge in these lines, but there are a few passages of Scripture that might throw a flood of light on the subject. It is popularly believed that faith and knowledge have little to do with each other, that they are indeed in a way antagonistic or antipodal. This is very far from the truth as can be shown from the Bible and every day experience.

Sometimes people think of faith as a thing that has to do with religion and knowledge as a matter outside the sphere of religion. This is too a plain fallacy. We do business on faith in the commercial world all the time. We call it credit or confidence, and think it is better because we have given it a Latin name. Faith is an essential factor in every common relationship of life. This is so evident that it does not need demonstrating. It is the tie in family life, the support of community life, civic, political, economic and all the rest. In every way we live by faith.

Neither is it an inferior thing in comparison with knowledge. It is not a temporary and flimsy substitute for knowledge. All our present knowledge will be superseded, for we know in part. "But now abideth faith, etc." It is as permanent as eternity.

But what we are now considering is the connection between faith and knowledge. Here, as everywhere, we may safely take the Scriptures as our instructor and guide. For example, Paul says, II Tim. 1:12, "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed to him". Notice that **know** is present tense and that "have believed" is perfect tense. Which came first? Which was cause and which was effect? Knowledge is clearly the consequence and result of faith. He believed and so he came to know Jesus. That is the only way to know him. That is the only way to know anything. You would never have known your a b c's if you hadn't believed somebody who taught them to you. And that is the principal method of instruction today.

Or do you say that original and personal knowledge comes from scientific investigation? But the investigation itself was predicated upon faith in something, you may call it a hypothesis or whatnot, but it was following the clue of faith. Just as truly as Columbus was following faith when he discovered America, faith in the inspiration of search and research.

Again, take this verse from Second Peter: "In your faith supply courage and in your courage knowledge". If you have the faith that produces courage, the determination to go on, it will produce knowledge. If you haven't, you are doomed to the shallows of ignorance forevermore. Or, take this verse from the Epistle to the Hebrews: "By faith we understand that the heavens were framed by the word of God, so that the things that are seen were not made out of what is visible". A rational theory of the construction of the universe is born in faith, faith in a personal, living, eternal, creating God. And no other theory of creation has ever made a strong appeal to rational beings.

This is all the more manifest if you stop to study the word "framed", for the word means put together as a magnificent production of an artist. The word is the one from which we de-

rive our word art, and the word articulate. It conveys the idea of being fitted together in every part, to the last detail, with complete accuracy, to the finishing up of the whole, so that every part of it articulates, gives expression to an intelligent purpose.

Astronomers, geologists and biologists have plodded along at a slow pace to discover what faith understood long, long ago. Listen to Job and Isaiah and David and Paul. Perhaps they lived before the dawn of the scientific age; but their words of faith are more daring and illuminating than any of those of modern science: "Dost thou know the balancing of the clouds, the wondrous works of him who is perfect in knowledge?" "He stretcheth out the north over the empty place, and hangeth the earth upon nothing". "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" "Jehovah reigneth, let the earth rejoice and let the multitude of the isles be glad thereof". "By him all things consist". How did these men learn so much? Was it in the instruction of the schools, or by faith in the revelation of God?

For us the practical lesson is this: our progress in knowledge will be in all spiritual things through the organ of faith. We will know the truth by believing what is revealed to us. Jesus said, "If ye continue in my words, then are ye my disciples indeed and ye shall know the truth". We will learn from Him. And our progress will be from faith unto faith.

FEMINISM IN PULPIT DECLARED A DISEASE

Dr. I. M. Haldeman Thinks Women Preachers Are Violating Christ's Teachings

Worse than infidelity, plainly visible in the church today, is the wave of feminism that is invading the pulpit, the Rev. Dr. I. M. Haldeman told his congregation yesterday in the Sunday morning services at the First Baptist Church, Broadway and Seventy-ninth Street. Dr. Haldeman preached his first sermon yesterday after an illness of five weeks.

"Today teachings of infidelity are plainly evident in the church," Dr. Haldeman said. "But a thing to be feared even more than these teachings is the invasion of the pulpit by feminism that is now taking place. Feminism is that widespread disease that is putting women out of their place."

"Do not misunderstand me," he continued, "when I say that woman does not belong in the pulpit. I am not commenting upon her mental ability. I leave that to the scientist. It is not a question of the superiority of the brain of man over that of woman. It is not a question of brain, but a question of following the teachings of Christ. To bring a woman into the pulpit is to sin against that most holy of Christian institutions—the Holy Ghost."

"And yet thousands who call themselves Christians love to crowd the tabernacles in which women evangelists preach. Yes, many of them neglect their own church to listen eagerly while 14-year-old girls orate upon the gospel. These persons are the cheapest people on earth, seekers of sensation. Christ selected no woman apostles, and the church allowing a woman to enter the pulpit is denying the existence of the Holy Ghost."

There is a cause for the falling off in mission interest and it becomes us to search for it and find a remedy. But it is no use for any man to charge it up to anything or condition which he personally dislikes. That is superficial and may be hypocritical. The condition of Southern Baptists is not singular. Nearly every mission board of every denomination is suffering in the same way. The cause is general and not local or individual.

FOURTEEN INTERROGATION POINTS

Eldridge B. Hatcher

1. Does it not look as if our Convention forces are getting ready to deal at Louisville next month with machineries rather than with the fire in the furnace?

2. Which is needed more at Louisville, a monkey-wrench and a hammer, or a safety match? There is a missionary powder magazine waiting to be set ablaze.

3. What kind of a Convention would we have next month at Louisville if, in addition to our able and energetic Committee on Business Efficiency, we had had, during the past year, a large committee considering the question as to how the Convention may best kindle the motive forces back of hilarious giving and presenting, weeks before the Convention meeting, its report and publishing it in our papers. If we had now such a committee and such a report, I repeat,—with our people now considering and discussing it—what kind of a Convention would now be looming before us?

4. What would happen at Louisville if the Convention should assume that our Boards are in the main in fine working order and should concentrate its brain and heart and hand at Louisville on the question as to how to start the silver streams flowing uproariously into the treasuries of these Boards?

5. Does any one imagine that the Convention would now be considering such changes in our machinery if the money coming in had taken the form of a deluge? May not our people, now puzzled about this changing of the denominational machinery, discover, if these larger powers are given to the Executive Committee, that said Committee has the ability to make debts as well as the Boards,—especially when the contributions drop low.

6. What will be the effect upon the usefulness of our Boards—of this contemplated partial transference of responsibility?

7. Will the new Executive Committee, with its enlarged responsibilities, feel more acutely the horrors of debt than do our present Boards?

8. Will our churches, with perfect propriety, consider the abolishing of our Education Board to be a backward step? Yes the Board does have a little debt on it—little, as compared with Southern Baptists' present spending habits—but if the Convention after having brought this Board into existence had not left the tender infant largely neglected out amid the chilly hills instead of taking it into its great heart and if the churches had sent in the needed shining coin, it is hardly probable that, in this day of vast uncertainties and crises in the Educational world,—especially as regards the relation of our denominational schools to the general educational systems,—anybody would consider it to be a forward step to abolish our Education Board.

9. Did Christ and the apostles, in seeking to stimulate liberality, emphasize the love and goodness of God as the chief reason for giving or the dire needs of the objects for which the gifts were sought?

10. While our churches need both information and inspiration and need both tremendously, which of the two is the more needed now?

11. Are not our pastors waiting for a challenge from the Convention?

12. Is not the most puzzling question among Southern Baptists the question that confronts every pastor as to how he can kindle the love motive in the hearts of his members,—a motive that will affect not merely their giving, but their living. The Convention might help the pastors in some concerted effort, and if once these fires begin to blaze our Board, doctrinal and other problems will vanish away.

13. Shall Southern Baptists grow nervous and panicky and take the path of least resistance?

14. Will the Convention at Louisville expend its time and energies discussing certain matters (all of them important) and leave but little, if

Convention Board Department

R. B. Gunter, Corresponding Secretary

Corrections

In the published report of receipts as given in the Baptist Record for the first quarter of this year, there as a few errors which we are herewith correcting. Receipts from Egypt Church, Chickasaw County, were given as \$70.79. It should have been \$70.29. Shubuta Church has \$10.00 more credit than should have been given. West Point Church was credited with \$301.28 specials when it should have been \$305.66. Jackson First Church should have been credited with \$1.20 as specials in addition to the amount of budget receipts. Monticello was credited with \$8.81 specials when it should have been \$9.41. Becker Sunday School should have been credited with \$19.41 Love offering in January. These figures were prepared hurriedly in order to get them into the first April issue of the Baptist Record.

Only a few contributions from Sunday Schools were named in the last issue of the Baptist Record. Special attention has been called to these. Since they were published, word has come from Water Valley Sunday School stating that their offering was \$350.00. Collins Sunday School also made a large contribution of \$149.91. The number present at Sunday School was 133. Attention was not called to this until several days after the paper was published. Collins Church has been doing excellent work under the leadership of their present pastor, Brother James B. Parker.

April Receipts

April receipts for the first seven days of the month were over \$17,000.00. This was an advance of \$7,000.00 over the first seven days of April 1926. Let us hope that this increase may continue throughout the month. If our churches do their best until the first of May, we shall be in a good way for reaching our goal for this year.

any, time and strength for the one supreme, overmastering, imperial matter of Christ's world Program and the best method, by divine cooperation, for opening the fountains of liberality among our people?

The Convention owes profound gratitude to its Committee on Business Efficiency for its remarkable report containing so very many important items and the Convention will, of course, very properly give large consideration to it. Many other matters loom high in the Convention's program. Where, now, are the friends and champions of a Great Southern Baptist Missionary Uprising. Will this be crowded off the Louisville stage?

This scribe cannot help wondering what might be the result if the Convention should ask for a vast Love Offering (call it by what name you will) for next year for our world missionary program—this Love Offering appeal to be held before our people by our pastors (aided by our secretaries, editors and other leaders) who would be continuously seeking to help their people to behold through their open Bible the wonderful love of God in Christ.

But this article comes not with any axe to grind as regards a method. That matter should be grappled by the Convention itself in mighty fashion. This article merely aims to hang above the doorway the above interrogatories.

California Supreme Court ruled the King James version of the Bible out of the public schools because it was sectarian. Colorado Supreme Court ruled it in because it was not.

Brother B. E. Phillips of New Hebron brought his daughter to the Baptist Hospital last week for a minor operation.

Pastor John T. Caughley writes from Macon that it is his desire to give all his time to evangelism. He prefers to work in Mississippi and proposes to put all his energies into the work, having declined a lucrative offer in other work.

The new school of religion of the University of Iowa, after existing on paper for three years, will begin to function next fall when a complete curriculum in religious education will be offered. Dr. M. Willard Lampe, of Oak Park, Ill., will be in charge. Mr. John D. Rockefeller is financing the effort. Protestants, Catholics, and Jews will each support their own representatives. The school of religion will be a part of the college of liberal arts, and graduate courses will be offered leading to advanced degrees.—Selected.

Just suppose that all the missionaries of all the denominations who have gathered themselves together comfortably in the "foreign concession" in Shanghai had gone out among the raw heathen in the interior and preached the gospel to those who never heard the name of Jesus. We need more of the spirit of Paul, who said, "Making it my aim so to preach the gospel, not where Christ was already named, that I might not build on another man's foundation". The truest missionaries are those who have gone out of hearing of the guns of the battleships.

While at Laurel Sunday we had the opportunity to see the renovated building of the Kingston Church. In the past nine months Brother S. S. Perry has welcomed fifty new members into the church and has seen a healthy growth in other ways. Not the least of these is the improvements made in the church building. About \$8,000 has been spent to good advantage in providing rooms for all departments of the Sunday School and other lines of the church work. The auditorium has been made anew and much larger until it is one of the best in the city of Laurel, and said to be perfect in its acoustics. Deacon Ingram says they are in better condition for work now in many ways than ever before, and he credits a large part of it to the work of Pastor Perry.

TELEGRAM FROM DR. BARTON

Have just spent two weeks in Regional Conferences with Secretary Chas. A. Jones of South Carolina and Secretary Charles E. Maddry of North Carolina, and spent Sunday in between in Maryland. In all of these meetings the attendance has more than met expectation and the spirit has been the very best. Undoubtedly our Baptist people are deeply interested in the Co-operative Program and determined to stand by our schedule of work and to give increasing support to all of our institutions. I appeal to pastors and churches to do their best for the next two weeks. Churches which have put on budget ought to see to it that all amounts due are gathered in and in many such churches a special offering to the program as a whole ought to be made before the books close. In each church where a budget has not been put on a great hearted, soulful collection should be taken. All amounts should be forwarded promptly to State Secretary. Southern Baptists can change whole situation in their work before we meet at Louisville if they will. Financially we are well able. The Lord gives us spiritual ability.

—Arthur J. Barton.

A REMARKABLE EXPERIENCE

By President E. Y. Mullins, Louisville, Kentucky

I have been President of the Seminary nearly twenty-eight years, and I have had an experience not matched in all that period. Since the publication about four weeks ago, of the action of the Board of Trustees of the Seminary, in regard to the "signing up" matter, and along with it the statement of the Seminary attorneys, I have received announcements from not less than six different people, in six different states, to the effect that they had put the Seminary in their wills, or were on the point of doing so, for considerable sums of money, in one case quite a large sum. The remarkable fact is that all these announcements concerning bequests have come within the past three or four weeks, since the publishing of the statement regarding the unchangeable doctrinal basis of the Seminary. In practically every instance the recent statement made it the reason leading to the making of the bequests.

One friend writes as follows:

"If you have any particular form of bequests to be provided in wills please advise me. I am deeply interested in this matter personally and feel that I may in this way be of service to the Seminary."

"In the meantime I wish to congratulate you upon the very wise and sound and statesmanlike statements you have recently made with reference to the Seminary and doctrinal matters."

Certainly this great business man has a clear head as to what is and what is not safe for a school from the standpoint of stability.

Another well known business man has already made a provision in his will for the Seminary, and has said to me in connection with the recent discussions:

"If it were possible for any of the brethren to make the professors sign new articles of faith, I would not leave a dollar to the school."

His argument was that if there are new requirements made upon professors from time to time as to their beliefs and as to their teaching, no one could forecast what changes might come in the future. A heterodox body might some day impose heterodox teaching and require professors to sign them. His point was that as the Seminary articles of faith teach all the fundamentals of the Gospel there is no need for any new articles, and there is great danger in forcing them upon the professors.

A third friend has provided a sum for the Seminary, part of which will probably be cash, and the rest in the form of a bequest. This friend also said, "I have been reading regarding the Seminary and the doctrinal discussion, and I want to leave this money to your school."

Another great layman, who has already contributed to the work of the Seminary in the past, and who has in mind to make further provision for the school writes as follows:

"I want to take this opportunity, though perhaps a little late, to express to you as President of the Southern Baptist Theological Seminary, my sincere commendation of the statement issued by the Board of Trustees of the Seminary at its meeting held in January last, in which it declined to change in any way the articles of belief adopted at the time of the organization of the Seminary, and maintained ever since."

In my judgment, the reasons for this action, as set forth in the statement, are forcible and unanswerable.

The author of the above is one of the best known laymen we have and a man whose judgment is of the very highest type.

There are two other friends, one of whom has asked for a form of bequest and the other has informed us that he has put the Seminary in his will. Both of them have read the recent discussion regarding the Seminary articles of faith and the proposed requirement.

Repeat that in view of the fact that these six instances of bequests to the Seminary, coming

within the last three or four weeks, and practically all of them based upon the decision of the Trustees in January, constitute about the most remarkable experience I have ever had as President of the Seminary. Occasionally I hear of a bequest that some friend has provided in his will. Usually one or two or three during a period of twelve months is considered very good, but never before have I known so many to come in so short a time. When it is borne in mind that every one of them is from a different state, and that six states are included in the list, it is exceedingly impressive. Of course no money will come to the Seminary immediately from these bequests, but only upon the death of those who make the bequests, and no one should draw the wrong inference that we are to get the funds now.

It is important to point out how secure the Seminary is in the confidence of the brethren by reason of the strong stand taken by the Board of Trustees at its recent meeting.

Let me recall the facts. The Faculty, through myself, announced, immediately following the Southern Baptist Convention, that all of us accept the McDaniel statement adopted at Houston. There is on the record of the Faculty minutes of the Seminary a statement signed officially by the Secretary of the Faculty and after a vote by the Faculty itself unanimously endorsing the McDaniel statement.

The brotherhood generally has shown a remarkable appreciation of the situation. My mail was literally flooded with letters of approval during the first week or two after the Board statement was published. Men saw clearly that the Faculty is not trying to avoid any responsibility or duty, but rather to protect the property rights of the school. They have given every evidence that any Christian man ought to demand of other Christian men; and to insist that they adopt some form of belief which they must individually sign and thus violate a legal requirement of the charter is unreasonable and unjust and in every way unfair to the school. I have not the slightest fear that when the denomination sees the matter in all its bearings it will approve what the Board of Trustees has done. Brethren who insist on more are unmindful of the safety of the property of the school.

THE OLD PREACHERS

By L. E. Hall

Well, what about them? One of the unaccountable follies which seems to have possession of the minds of men is, that one is no account after he reaches the age of 65 or 70 years. Just how any such idea ever got into the senseless "noggins" of simpletons, I don't know. It is contrary to the facts of history, both modern and ancient. But people, now, don't care anything about history. Fancies and not facts, are dominant. Will some little Solomon tell me how old Moses was when the Lord sent him down into Egypt to lead his people out of bondage, in Egypt, into the promised land? Please tell me how old Adam Clark was when he wrote his commentaries on the Bible.

I make a very positive statement. Not one who may read this paper, who is 50 years old or younger, who is any account, or ever was any account, that will not be worth more, if he has a chance, at 75 years old, than he is now, if he has health. Of course he cannot be useful if his health fails him, but the same would be true if he should lose his health at 25. Why should our older brethren be side-tracked or be dumped into the gutter, simply because they have passed the meridian of life? Do we not need the wisdom of age as much as we need the enthusiasm of youth? If we had had more of the former in our counsels I don't believe that our denomination and many of our churches would be in the miserable condition in which we now are. It is awful, awful, AWFUL, but not so bad that wisdom and the grace of our God will, if sought and

applied, bring relief and start us, speedily and joyously on the way "to Zion".

Judging from the way old preachers are treated by some of our churches and by people generally, one would think that old age and imbecility are synonymous. To make it short, if he is old he is a fool. To the one who thinks so, let me say to you, the difference between you and the old preacher is the difference between believing and knowing. You believe that he is a fool. He knows you are. Did "such a one as Paul, the aged", take a back seat and listen while the "little doctor Fizzes" explicated on the beauties of education? This makes me think of dear Brother Webb, who was for a great many years, President of Mississippi College. One of the best educated men I ever saw. He could make a better speech on education, at any hour of his old age, as long as he could talk, than could any other man I ever heard. He could split the hair that lies between ignorance and sanctified education, in ten minutes. His hair was white, his brow indicated that many years had rolled between his present and the years of his young manhood. To compare such a man with some of the young "Doctor Fizzes", that I have seen "pop up" in our Conventions, and spend a half hour, or longer, in beginning, to try, to start, to undertake, to commence, to proceed, to say nothing, would be like comparing the ocean to a frog-pond. Think of the Rocky Mountains and then think of a mole-hill. Think of the Niagara River and then think of "Mud Creek". The difference represented by these comparisons fall far short of the difference between that "grand old man", and young "Doctor Fizz". But he was "old". Old. Old. But for the lives and the work of the men who were trained and educated under his administration, after he was old, there would be no such Mississippi as we have today.

Regardless of many such examples the trend of today is to throw away the old preacher. Not only to throw him away, but leave him out on the commons to starve to death. It is a lamentable fact that our Legislatures, in Mississippi, have fallen into the same notion about the old Confederate soldiers. Some months ago I took a train out of Hattiesburg for the northern part of the state. The coach was full and seeing an elderly man standing, I asked him to have a seat with me. He sat down and very soon began to talk about matters religious. He was a superannuated Methodist preacher, and an old Confederate veteran. He told me, in answer to a question, about his affairs, temporal, that the state of Louisiana, gave him a pension of thirty dollars per month, and his church gave him enough, with this, to provide for all his needs. In Mississippi you can, by pauperizing yourself, get enough, every month, to pay your board bill for two or three days. That is, provided you have only one arm or no legs, or if one eye is out, and the other a "bottle-green". Or you can leave the home of your childhood, the graves of your wife and children, go to the soldiers' home, to die, where the solemn moan of the sea will furnish music suitable for a broken heart and a desolate soul. But, that is all right, he is old. May be so.

There is one thing I want to say for the young preachers of Mississippi. As a rule they have shown me greater kindness and manifested more interest in me and my work than any other class of God's people. To these I appeal to take hold of the matter of making provision for the wants of their old brethren. I know you hesitate because you are yourselves preachers, but that should not deter you. I want also to tell you that there is no cause that will be thoroughly and so universally, enlist the support of our people as will this matter of caring for the aged preachers of our country. The trouble is in the fact that the preachers themselves have not done their duty. The "young Doctor Fizzes" who are so often in the way at our Conventions, won't be in your way in this work. They go where the

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For myself, now eighty years old, I want to say, that I shall not retire. I will continue to preach the blessed gospel "from the rivers to the end of the earth", as long as I can talk, and when the time comes that I can say no more, I will say, "Behold the Lamb of God that taketh away the sin of the world".

IF I WERE A PREACHER

By M. H. Wolfe, Dallas, Texas

If I were a preacher I would open my eyes and see what is the matter with Southern Baptists. I would look around and find the reason the people are not putting up the money to support the denominational enterprises. If I were a preacher I would not be like the man who was blind because he refused to see. If I were a Baptist preacher I would remember that some fifty years ago there was a great host of Baptists in this country known as hardshells. I would recall that the Chief asset of the hardshell Baptist was to wash feet and fight, and refuse to obey the great commission. I would acknowledge that the hardshell brethren had a perfect right to follow that selfish course, but I would have sense enough to see that it was a suicidal denominational policy and that only a handful of hardshell Baptists are left to tell the tale. From observing the hardshells I would learn the great lesson that, if Baptists want to commit denominational suicide let them fight and put the soft pedal on faith destroying doctrines and sidetrack our great missionary enterprises and put the emphasis on other secondary matters.

If I were a preacher I would be able to see that our State mission work, our home mission work and, our foreign mission work have been swamped by the denominational machinery being turned into collecting agencies that failed to collect.

If I were a preacher I would know that missions is the key that opens the heart of Southern Baptists; that missions have made Southern Baptists great; that missions was Jesus Christ's first command; that the local church is Christ's masterpiece for saving the world.

If I were a preacher and knowing the above facts and wanted to take a collection for Christian Education I would preach next Sunday on County missions. I would preach the following Sunday on State Missions; I would preach the third Sunday on Foreign Missions and then take the offering for Christian Education and get all the money the people had.

Not long ago I spoke to a large crowd on "God's Financial Plan" and a multitude of souls were saved during the service. It's no harm to speak on money, it's what you say that counts.

If I were a preacher I would realize that Southern Baptists have ditched everything we have by putting the emphasis in the wrong place and by debating evolution, the deadly foe of the Christian religion.

After realizing these facts I would reverse the operations, revamp the machinery, get in line with Christ's command in the great commission and rescue all of our enterprises from chaos that threatens—That's God's call today.

Thank you.

THE BIBLE PLAN

Put the Lord's Money
In the Lord's Treasury
On the Lord's Day
For the Lord's Work.

WE ARE SENDING OUT A REPORT CARD THIS WEEK TO EVERY CHURCH TREASURER, WITH THE REQUEST THAT THEY SEND US THE AMOUNT PLEDGED BY THEIR CHURCH TO THE COOPERATIVE PROGRAM FOR 1927.

LET EVERY CHURCH TAKE NOTE, AND COOPERATE WITH US IN THIS SO WE MAY HAVE A COMPLETE REPORT OF ALL PLEDGES.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

STEWARDSHIP INSTITUTES MAKING GREAT PROGRESS

The Stewardship Institutes are going forward in a great way. So far twenty-eight associations are putting on the work, some having already completed the work. Requests are coming in every week for putting on the institute work. The work will continue throughout the year, and we should reach every association by the close of our Convention year.

Our people are greatly delighted with the splendid messages, which Dr. Walt N. Johnson is bringing this week. Dr. Johnson has the most complete stewardship message we have ever listened to, and we believe that his coming is going to prove a great blessing to our whole Program. We will have more to say later concerning the Stewardship Institutes and the visit of Dr. Johnson. Time forbids us writing more just now.

JESUS OVER AGAINST THE TREASURY

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury." (Mark 12:41.)

What a scene! The group of worshippers silently passing by and casting their gifts into the treasury! The Lord of all Glory watching! His divine eyes searching the souls of the people! His divine mind understanding the motive of every heart and swiftly registering the proportion of the possessions represented by each offering.

He saw the woman as she brought her gift—a gift small and insignificant by human measurements. She was a widow, and since her husband was taken she has moved more slowly. On her face and in her eyes was a soft, gentle look—the light of serene faith and exalted hope. She had come up to the temple to worship God, and her offering was a vital part of that worship. As she moved to the treasury her soul was going out to God in adoration and thanksgiving. "Bless the Lord, O my soul; and all that is within me, bless His holy name."

Modestly, joyously, sacrificially she made her offering. Jesus, over against the treasury, saw and understood. The words of approval and appraisal were spoken—words that ring bells of joy in the hearts that enter into spiritual fellowship with the woman of long ago, or words that sound notes of warning to other hearts that have no sympathy with the one whom Jesus so strongly commended.

Jesus over against the treasury as we worship! "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury." What a theme for meditation! Our Saviour sits over against the treasury as we come up to worship today. His eyes sweep the fields of the soul. He watches as we make our offering. He sees what we bring and notes the spirit which prompts us. He knows the amounts given in His name—for His work. He knows, too, the sums kept for our own purposes. With heavenly mathematics He determines the proportions represented by each offering.

Jesus Watches

He sees the group in every church who do not come to the treasury at all. They claim Him as their Saviour. They look to Him for His blessings day by day. They sing hymns about Him. They pray in His name. Some day they hope to stand in His presence—"Redeemed by His blood." But they do not meet Him at the treasury. Surely His message to this group is: "Thou shalt not appear before the Lord empty: every man shall give as he is able." "Bring an offering and come into His courts."

Jesus Watches

He sees the group who give as a matter of respectability. There is no careful thought, no earnest prayer back of their offering. Grudgingly, reluctantly they dole out the minimum required by respectability. They are members of the church. Their self-respect will not allow them to frankly decline all responsibility for their Saviour's work. They shrink from being classified with the group of nominal Christians who positively refuse to contribute to the support of Christ's kingdom. Many of them are prosperous. Their names are prominent in social and civic movements. They support the various clubs and other organizations to which they belong with liberality, but at the Lord's treasury all generous impulses seem to be frozen. Coldly, formally, without joy, they bring their meager offerings as a stern duty demanded by respectability. And the Saviour watches. His pointed question to each of their hearts is: "What hast thou, that thou didst not receive?" His solemn warning to each one of them is: "But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth."

Jesus Watches

He sees the group—slowly but steadily increasing—of those who come up to the treasury with gladness in their hearts. They acknowledge themselves stewards—trustees—of their possessions. Many of them are tithers. They have adopted and are practicing the tithe as the minimum when they approach the Lord's treasury. They believe and accept the Scriptures which say: "Bring ye all the tithes into the store house." "The tithe . . . is the Lord's." "Upon the first day of the week let every one of you lay by Him in store, as God hath prospered him."

Some of them have gone beyond the tithe and continuously bring larger proportions of their incomes to the Lord's treasury for use in Kingdom work.

Some of the offerings bear the red marks of sacrifice. Those who bring them have quietly and prayerfully determined: "Neither will I offer . . . unto the Lord my God of that which cost me nothing." Jesus sees. He knows. He understands.

Jesus Watches

His eyes are lighted with interest—with divine love. On His matchless face varying emotions register themselves. Those who come up to the treasury where He awaits them are His own—bought with a price. Oh, that we may look into His face as we bring our offerings! Oh, that we may but see His poignant sorrow as we appear before Him—"empty." Could we but see His deep grief as we come formally, moved by mere respectability, with reluctant offerings! Could we but see the look of divine approval on His face as joyously we recognize our stewardship and meet Him at the treasury!

"The Lord loveth a cheerful giver."

"Moreover it is required in stewards, that a man be found faithful."

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury."

Let us reverently look into His face before we make our offerings—the face that we hope one day to see more plainly as we stand in His glorious and glorified presence and "know even as also we are known." (Rev. F. F. Brown, Knoxville, Tenn.)

We have never seen nor heard tell of a church that raised money by selling things, giving suppers and other such unscriptural methods that did not always have trouble with finances. Why not try God's plan?

(Continued from page 3)

Leader, Mrs. Fred Hammack; Stewardship Leader, Mrs. R. B. Suter; Training School Trustee, Mrs. J. L. Johnson; M. Fund Trustee, Mrs. W. J. Davis; Members from State at Large, Mrs. P. H. Girden, Mrs. Ned Rice, Mrs. C. Longest, Mrs. E. B. Simmons, Mrs. W. J. Pack and Mrs. J. A. Taylor.

The next place of meeting—McComb City.

It was a coincidence that in conducting the opening devotional service of the Convention the "Great Commission" was the scripture chosen and Bro. T. F. McRae chose the same scripture as the text of his closing message. It was, therefore, a great missionary Convention, and surely the more than five hundred who attended will go home fired with a missionary zeal never possessed before.

Perry County W. M. U.

The W. M. U. Rally met at the Richton Baptist Church Thursday, March 31st. The Superintendent, Mrs. E. N. Spradley, presided. "Jesus Shall Reign" was used as the opening song. Devotional was conducted by Mrs. J. L. Low. Prayer of inspiration for the spirit power during the meeting was led by Mrs. L. M. Wilson. Mrs. J. N. McCoy, our Stewardship Leader, made a splendid talk on "God's Gifts to Man". Prayer of thanksgiving to God for his gifts was led by Mrs. Willie Griffiths.

There was special music conducted by the Richton G. A. girls. A delicious plate lunch was served.

The afternoon session was opened with a song by all present. Mrs. David Thorne gave a talk on Personal Service. Mrs. J. W. Thomas was elected Mission Study Leader. There was a round table discussion and at the close of the meeting all left with new spirit and more willing and ready to do more for Christ and His Kingdom.

—Mrs. G. S. McCoy, Secretary.

ROMANS 10:17

So then faith cometh by hearing and hearing by the word of God".

I

By coupling this back to verse 14, "How shall they believe in Him Whom they have not heard?", we have the first source of evidence upon which faith is based. The beginning point with faith is information. Hence "Faith cometh by hearing". But verse 18 says "Have they not heard? Yes, verily their sound went into all the earth and their words unto the ends of the world". This means that the preaching of the prophets had gone out over all the land. Then verse 21 says "But to Israel He saith All day long I have stretched forth my hands unto a disobedient and gainsaying people". They had heard but were not saved. Why? Because there is such a thing as people "hearing" and yet "they hear not", (Matt. 13:13). The trouble is in the difference between believing with the mind and believing with the heart, and this is the work of the Holy Spirit (Verse 10). "For with the heart man believeth unto righteousness".

Just at this point it will be well to understand two things about faith:

The first one is that there is but (Ephesians 4:5) "one faith . . .". Faith may be used for more than one thing. But it is only one faith. Like electricity, there is but one current yet it may be used for several things. It may be used to light a building or a community, to propel a car or for any number of activities. So faith may be used in salvation or in promoting obedience along all lines of Christian duty. It may be used by the mind or it can be used by the heart.

The second thing to understand about faith is the distinction between believing with the mind and believing with the heart. The mind and the heart both are parts of the soul, not attributes, parts. The mind is the thinking part. It is the seat of reason. The heart is the emo-

tional part. It is the seat of feelings. To believe with the mind is to believe the facts or supposed facts which reason or judgment or information presents. To believe with the heart is to believe the feelings which experience presents. It is the difference between believing about a person or a thing and believing in a person or a thing. The Holy Spirit makes the difference. Christ made this distinction Himself. After Peter had made his confession (Matt. 16:16) "Thou art the Christ, the Son of the Living God", Christ said, verse 17, "Flesh and blood hath not revealed it unto thee but My Father Which is in Heaven". Paul made it (1 Corinthians 12:3) "No man can say that Jesus is the Lord but by the Holy Spirit". This is what Christ meant when He said in the promise of the coming of the Spirit, (John 16:14), "He shall receive of Mine and show it unto you".

God only could have given a doctrine of such fine distinctions and such vital significance. It is above all human philosophies and not attainable through men's thinking even after its truths have been pointed out. It is attainable only through an experience.

II

The second source of evidence upon which faith is based is what we are taught. This brings in our parents, our teachers, our preachers, our associates, even our nurses when children, etc. Aside from the direct revelation of Christ to the individual as a personal Saviour by the Holy Spirit there is nothing else in all life of such tremendous importance as this. What we learn in our early life just about fixes us. Only the transforming work of the Holy Spirit can undo any of it and He can't undo it all. The world is full of proofs of this. I will cite only one. It is the Jew. The Jew will bring out the part that teaching has in establishing one's belief and its tenaciousness. He has been taught to look for the Messiah; that Christ was not He. Much time and pains have been taken in teaching him this. He has lived among us, associated with us in business, in schools and many times in our Sunday Schools, in our societies, orders, lodges, etc., yet he is tenaciously what he was taught. Nothing short of the miraculously revolutionary work of the Holy Spirit can change him.

III

The third source of evidence upon which faith is based is what we see and observe. Nicodemus is an instance of it. He said (John 3:2), "We know Thou art a teacher come from God: for no man can do these miracles that Thou doest except God be with Him". This is what stirred the Chief Priests over the raising of Lazarus. (John 12:11) "Because that by reason of him many of the Jews went away and believed on Him". This is what our Saviour meant when He said (Matt. 5:16) "Let your light so shine before men that they may see your good works and glorify your Father Which is in Heaven". While Christ refused to work miracles when men asked Him yet (John 2:23), "Many believed in His Name when they saw the miracles which He did". A miracle or a generous deed or an act of unselfish love that appeals to the heart will bring about faith.

Faith is not intellectual but it should be intelligent.

(After a meeting our church begins next Sunday I will give other articles on "Faith Removes Mountains", The Growth of Faith, All Inclusiveness of Faith.)

—M. K. Thornton.

Poplarville, Miss.

HISTORICAL RESEARCH COLUMN

A letter is being sent out to the active pastors of the State asking their cooperation in the gathering of historical data. The letters are of date March 1st and in circular form, but we trust the Brotherhood shall regard them as intensely personal. The delay in mailing them out was caused by the delay of the State Convention Minutes

coming from the press, which contained the most accurate and latest list of the names and addresses of the brethren, and yet we find this list a little incomplete. So, if any brother knows of an active pastor or preacher in the State who does not receive the following letter together with a blank for a Biographical Sketch, the Secretary would appreciate very much the information. We earnestly urge every pastor and preacher of the State, to fill out the Blank at once and send it to Dr. P. I. Lipsey, Custodian, Clinton, Miss., and try to influence other brother pastors to do the same, as it is the purpose of the Commission with the indorsement of the Convention to bind these in a volume and place it in the Depository for the future use of the historian. The letter to the pastors follows:

Dear Friend and Brother:

At the recent State Convention in Jackson a resolution was introduced by R. L. Breland and passed by that body instructing the President to appoint a Commission on Historical Research whose duty is to assemble historical data on Mississippi Baptist History in some central place equally accessible to all points in the State. The purpose of the collection of these historical documents is the preservation of valuable records of the Baptist churches and District associations, the General Association and other Baptist bodies in the State, and for the convenience of some one who might be inclined to collate the facts in a complete but compact History of Mississippi Baptists in the future. The Commission as announced is R. L. Breland, Dr. P. I. Lipsey and J. L. Boyd. The Mississippi College Library is the depository.

Now, we come to you as one down next to where the records are to ask your cooperation in this matter. As pastor, you might aid materially:

(1) In getting the church clerks, with the endorsement of the churches, to make this Depository a place for safe-keeping of all old church records which are valuable, and will become more so as the years pass;

(2) By sending to Dr. Lipsey also a complete file of your church bulletins, properly bound, a year's issue in each volume.

(3) By aiding the Associational Clerks in securing a complete file of the Associational minutes from its organization, and any other Association that might have ceased to exist.

(4) By preparing and forwarding to Dr. Lipsey at your convenience a brief historical sketch of your life and labors, (blank enclosed for the purpose); also of any prominent laymen in the affairs of the Association.

(5) By making a call and diligent search among your membership and others for any and all books, tracts, historical records of Baptist bodies, biographical sketches of preachers and outstanding laymen who have been prominent in the affairs of the history of Mississippi Baptists, and including the owners and holders of such valuable material to release them to be placed in this Depository. Or if such persons do not care to release them, you furnish Dr. Lipsey with the names and addresses of such persons, together with a list of documents, that correspondence may be had by anyone who might be inclined to write a History of Mississippi Baptists, in order to secure the loan of such material for such a purpose.

Craving your cooperation in this very important matter, I am

Yours very sincerely,

—J. L. Boyd, Secretary,
For the Commission.

Pastor L. G. Gates of First Church, Laurel, has been in a good meeting with Brother N. J. Lee at Sumrall. In his absence the editor enjoyed preaching to the people at Laurel, whom he found rejoicing in the good results of a Bible Conference recently conducted in their church by Mr. Ironsides of the Moody Bible Institute. They had been richly fed and were down at good work in every department of the church.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Harperville Holds Interesting Study Course

The B. Y. P. U.'s of Harperville Baptist Church observed Study Course Week March 7-12. Fine classes were taught. "Training in Church Membership" was taught by Rev. W. L. Meadows, "Senior B. Y. P. U. Manual" by Elizabeth Lassetter, "Intermediate B. Y. P. U. Manual" by Miss Mattye Hays, "Junior B. Y. P. U. Manual" by Miss Ethel Bailey, and "Training in Bible Study" for Intermediates by Bro. Meadows. 66 diplomas and seals were awarded and we feel greatly benefited by taking these courses.

We are boasting of three A-1 unions for the quarter just passed (first quarter 1927) and our General B. Y. P. U. Organization is also A-1. The work being done by the leaders and members of our unions is the very best. We have an enrollment of 64 and an average attendance of 48. We are always 100% in Preaching Attendance. Our General Secretary, Pauline Wilson, Myrtle Mills from the Intermediate union, Etoile O'Bannon and Lois McCormick from the Senior union and our pastor, Rev. W. L. Meadows, attended the convention at Greenwood. They have inspired us to do greater work. We feel that our B. Y. P. U.'s are on the bound.

—Elizabeth Lassetter, Director.

Walnut Near Vance B. Y. P. U.'s

We are glad to have a word from the Walnut B. Y. P. U.'s reported by Emmett Buckner, president of the Walnut Senior B. Y. P. U. They were represented at the state convention at Greenwood and report much good derived from that meeting. They have just installed the Eight Point Record System, which will mean much better work on the part of the entire union. We congratulate the unions at Walnut church for this advanced step.

Good records mean GOOD WORK,
Poor records mean POOR WORK
and No Records mean NO WORK.

Thanks For Your Cooperation

We have not checked up as yet on the number of B. Y. P. U.'s that observed Study Course Week, but the number of requests for awards that have come in makes us want to thank our unions for their loyal cooperation in putting over our state program. Our goal for the year was 8,000 awards; we are raising that to 10,000, hoping that we will not have less than that. How many of these will your B. Y. P. U. underwrite? If you have not yet observed Study Course Week it does not mean that your chance for the year is gone; we are hoping that every union will sometime during the year have at least one study course and for most unions we ought

to easily expect two study courses. To know HOW means to STUDY how.

Toomsba Installs Eight Point Record System

We are delighted to have a word from the Toomsba B. Y. P. U. This report comes in from Miss Omera Coker, Secretary of the B. Y. P. U. They have just installed the Eight Point Record System, ask for a copy of the Standard of Excellence for the wall and things look good for Toomsba. We are looking forward to enrolling this union as one of our A-1 unions soon.

Keeping Notes on the Preacher

All during the last quarter the Junior B. Y. P. U. members of the Oxford church kept notes on the evening sermons of the pastor. The Leader supplied each member with a small note book, these books were taken up after each service and given out at the beginning of each service so that no books would be lost. At the close of the quarter these notes were turned over to the pastor, which revealed to him just how much of his sermons were reaching the Juniors and it was interesting to see the varied accounts of the sermons. This plan has served to interest the Juniors in the evening preaching service. The leader has supplied these Juniors this quarter with little loose leaf note books which will make the practice even more interesting to them.

Lucien B. Y. P. U.

Mr. Fred Smith, president of the Lucien Senior B. Y. P. U., writes an encouraging letter about the work at Lucien. We are glad to see them striving for the Standard and hope soon to be able to report them A-1. Mr. Smith asked for tracts for use in the union and reports that they have served them well. We are glad to send tracts to any B. Y. P. U. wanting them.

Good Report from Leaf

Mrs. L. P. Daughdrill, Corresponding Secretary of the Leaf B. Y. P. U., writes that they had a most helpful Study Course with fifty taking the examinations, and adds to her letter: "After finishing the examinations at the church we passed to the nearby school building where everything was ready prepared for a social. All seemed to enjoy their part of the week's program. Our B. Y. P. U. is growing stronger each week".

Our B. Y. P. U. Conferences Meeting With Great Success

We are glad to report that so far our B. Y. P. U. Conferences have met with the greatest success. Good crowds and fine interest manifested

on the part of the churches. We hope you will remember the date of your Conference and have a good crowd from your union to attend. We are trying to make them interesting and helpful; our purpose is to serve YOU.

B. Y. P. U.

Teachers College, Hattiesburg, Miss.
April 4, 1927

Leavell B. Y. P. U. met Sunday night with a large attendance. The program was given by group three, of which Miss Mildred Hill is Captain, the subject being—"How Broad Should Religion Be?" caused much discussion.

Next Sunday the program will be given by group one, the best group in the union. This is due to the many efforts put forth by its leader, Mr. A. L. Nix. Everybody is looking forward to an up-to-date program.

—Clyde Ales, Cor. Sec.



PICKENS

Herewith are given the pictures of Evangelist E. E. Huntsberry and Singer B. B. Cox, who begin a meeting Sunday, April 17, at Pickens

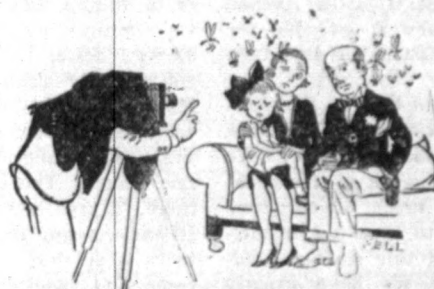
with Pastor B. F. Collins. The church has been prepared for the meeting by faithful work of the pastor and members, and they are hopeful of a great revival and great ingathering. Brother Huntsberry is well known in Mississippi, having done a splendid work as pastor of Fifteenth Ave. Church in Meridian. Since then he has held great meetings in Mississippi, Louisiana, Texas and other states. Recently he did noble service in the state-wide campaign in Florida. Brother Cox is one of the best leaders of song. He and Pastor Collins were fellow-students in the Southwestern Seminary and will greatly enjoy working together in this meeting.



"Glad to see you getting in on time these mornings, Mr. Slowe," said the manager.

"Yes, sir, I've got a parrot now." "A parrot? What for? I advised you to get an alarm-clock."

"I did sir, but after a few mornings I got used to it and it failed to wake me. So I got a parrot, and now when I retire I hang the alarm clock over his cage. It wakes the parrot, and what that bird says would arouse anybody." —Boston Transcript.



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DESTROYS

Flies Mosquitoes Moths
Ants Bed Bugs Roaches

"The yellow can with the black band"

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BACK TO MANCHURIA

There are, no doubt, those who will rejoice with us that the Lord has made it possible for us to return to our beloved work in Harbin, Manchuria, China. War conditions in China have not greatly affected that part of the country, so we are hoping and praying that all will be well. Should Russia come into the conflict, North Manchuria become involved, and we be forced out of Harbin, which is not likely, we would be able to work among the Chinese or the Japanese of Dalney in South Manchuria, or among the Chinese in Korea. During my absence from Harbin since last June, the work has gone forward in a most encouraging way, but Dr. and Mrs. James are badly overworked. The Chinese in Harbin are also urging our return.

We have passage on the steamship "Canada," which leaves from Vancouver, British Columbia, April 28. This means that we will leave New Orleans in less than a month. Our return to China was made possible by the pastor and members of the St. Charles Avenue Baptist Church of New Orleans, of which Dr. W. W. Hamilton is pastor. Sixteen members of the church are each contributing annually one hundred dollars over and above their budget for this year, as a specified extra contribution to foreign missions to enable the Foreign Mission Board to send us back. Nearly every one of these sixteen men are tithers and are giving this money over and above their tithe.

The St. Charles Avenue Church is raising a budget of \$51,090.00 this year, \$20,000.00 of which goes to the Shanghai work, this in addition to what is being given as a special provision for our return to China. Yet only a few years ago, this church was receiving Home Mission aid. Would that our churches of the South could see what they are missing—many of them—by not doing more for home and foreign missions; and would that more of our large churches would follow the example of the St. Charles Avenue Church, and make it possible for others of our missionaries to return to their work.

Our stay at the Baptist Bible Institute the past winter has been most pleasant and profitable. We have taken some work in this great institution, but much of our time has been given to speaking on missions throughout this state and adjoining states. We have greatly enjoyed the fellowship of Dr. DeMent and the other strong, consecrated body of men that constitute the faculty; and, too, mingling with the fine young men and women who make up the student body has been an inspiration to us. The Institute is beautifully located in the very heart of the city. New Orleans affords abundant opportunity for active Christian work by the students, and they do a tremendous amount of this all during the week and on Sundays, along with their class work. I can heartily commend this school to those who want to prepare themselves for home or foreign mission work, for the pastorate, as church

educational leaders, or for training in church music. The Baptist Bible Institute is doing great things spiritually for Louisiana in general and New Orleans in particular. There are students here from nearly every state in the South, and from several foreign countries. The Volunteer Band numbers thirty-five. The Institute is much in need of more funds. These can be increased by larger support of the Co-operative Program.

Up in Manchuria where we live the ground freezes ten feet deep, and the thermometer stays twenty-five degrees below zero all winter, so you can readily realize that we have greatly enjoyed the weather of southern Louisiana, which even in winter is usually balmy. The city of New Orleans, "the most interesting city in the South," is indeed a beautiful place, with its great avenues of palms, its long river front, ships from all parts of the world, abundant fruits and vegetables all the winter through, green grass and trees in mid-winter, mocking birds singing even during the Christmas holidays, and often in the night time. The wooded country and wild life of southern Louisiana is also most beautiful and interesting. In fact, America never seemed more beautiful and attractive nor its conveniences and pleasures so many; but we rejoice with all our hearts that we are able to again return to our work in China, where, we hope, it will be possible for us to do better work than ever before.

—Chas. A. Leonard.

MOULDER'S CIRCUIT
D. W. Moulder

I preached at Burns at my regular appointment last Friday night. We had a good service and four joined the church by letter. I preached at Beulah, Polkville, Saturday evening. Sunday morning I visited five sick folks, went to Zion to a funeral at 10:00 o'clock—Mrs. Bill James. I then preached at Beulah at 11:00 o'clock. Then went over to Rankin County to Mrs. Purvis' family reunion and birthday dinner. Sister Purvis was 81 years old and her sister, Mrs. Elizabeth Moore, was 74. Sister Purvis has some 80 children, grandchildren and great-grandchildren. They had a fine dinner. There were 160 people there. I preached just after dinner. It was a happy time and sad. Many tears were shed when all the folks came and shook hands with those great mothers. Brother Grafton was with us at dinner and went to preach at Antioch at 2:00 o'clock and came back and preached at 4 o'clock. I left at 2:30 o'clock and at 3:30 o'clock I preached at Good Hope, at night at Burns. I preached to a large crowd.

The Lord be praised for the blessings.

My Pastorate This Year.

First Saturday and Sunday—Oak Grove, Smith Co. Beulah, Simpson Co.

Second Saturday and Sunday—Concord, Rankin Co. Line Creek, Scott Co.

Third Saturday and Sunday—White Oak, Smith Co. Sardis, Smith Co.

Fourth Sundays, I preach at Burns Friday night, Good Hope Saturday, and Beulah Saturday, Beulah Sunday morning, Good Hope in the evening and Burns Sunday night. I also preach four sermons at Burns every fifth Sunday. These are all in Smith County. We are going to have our first service in our new church at Oak Grove Saturday and Sunday.

There are 1,929 members at the nine churches I am pastor of this year.

I am real glad that we are going to have an evangelistic conference at Clinton again. I am sure that much good came from the one we have had.

"These Presidents and these first ladies of the land are not heroes and heroines, but simple, human beings to me—and I recall their little vanities and peculiarities with nothing but affection." She then puts in a short line the single characteristic of each President that she remembers most vividly. "Taft was the best natured President." "Wilson was the kindest President." "Harding was the best dressed President." "Coolidge saves the most money." "Mrs. Taft was the tiniest first lady of the land." "The first Mrs. Wilson was the most motherly." "The second Mrs. Wilson was the most affectionate." "Mrs. Harding had the loveliest clothes." "Mrs. Coolidge seems the happiest."—Housekeeper.

GREENVILLE

In January, 1874, as I went to my first pastorate in Greenville, Miss., there were two churches in Memphis, but a drop of water has the same elements as the Mississippi, even if it cannot float a steamboat.

There was fine preaching in Memphis in those days, and they had to collect money for missions under adverse conditions then as now. Half my salary at Greenville was paid by five women who worked and made ten dollars per month each for my support. They gave to missions, and we sent \$500 to the Seminary at Greenville, S. C. Giving does not

depend so much on what one has as upon his nearness to the Lord. The church at Greenville did not have a dozen members and had no house of worship, yet they did not hesitate to give to every good cause.—W. D. Powell in Baptist and Reflector.

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MONEY IN OLD LETTERS.—Look in that old trunk and send me all the old envelopes up to 1880. Do not remove the stamp from the envelopes. I will pay the highest prices.
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Too Mr. Planter!

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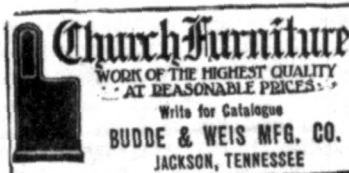
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of the Southern Baptist Convention, Dallas, Texas
William Lunsford, Cor. Sec'y Thos. J. Watts, Associate Sec'y

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

43. Evil doers shall be cut off. Ps. 37:9.
44. Endure hardness as a good soldier of Jesus Christ. II Tim. 2:3.
45. Every tongue shall confess to God. Rom. 14:11.
46. Even the Son of man came not to be ministered unto, but to minister. Mark 10:45.
47. Even the winds and the sea obey Him. Mark 4:41.
48. Except ye be converted and become as little children, ye shall not enter the Kingdom of heaven. Matt. 18:3.
49. Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat, because straight is the gate and narrow is the way which leadeth unto life and few there be that find it. Matt. 7:13,14.

Better Homes

"Have you ever been in a home that was beautifully furnished, in which the decorations were exquisitely carried out to the minutest detail, and still something was lacking?

Your hostess seemed quite clever and charming, but there was an evasive something that you still missed. Gradually as other guests arrived and you listened to the conversation as it turned from non-essentials and pleasantries to science, you paid scant attention to the theories expressed, until you were brought up suddenly by your friend saying carelessly, "That as yet God was only a myth without any scientific backing". Slowly it dawned on you that they were really in earnest, in their inadequate way, and you, sipping your perfect tea, found what was wrong in the perfect house. It was not a Home, God was not there. After all, what home is truly that, without God? So often we say that where there is really love in the home, there is a happy home, Christianity is based on love; God is love, so if you indeed and in truth have one of these you have them all.

How many times have you read of some person whose heart is black with misdeeds, being called back by the hearing of a hymn mother used to sing long ago, or the repetition of the prayer you lisped at her knee. Oh, it is the home in which God dwells that is built on the rock that time cannot wash away.

The women of Jackson are planning a Demonstration Home for National Better Homes Week, and one of the splendid features will be talks on the relation of religion to the home. For after all, Home is the foundation of all that is good, and a great deal that is bad, and they want this demonstration to be as

nearly as possible of a Christian Home."

The above quotation is from Mrs. C. J. Overton, Chairman of the Better Homes Demonstration, which is being put on in Jackson during this month. Every phase of home life, work, recreation, amusement and character building influences will be considered. Some women will be most interested in the ideal kitchen with its just right equipment in which an expert will make things happen. There will be an excellent home library with well chosen books and magazines; musical instruments with good music at intervals; pictures such as a home should have; all draperies, furnishings and accessories in keeping in harmony; the nursery with its appointments, a woman who knows to tell us about our children; we'll even be told how and what to buy on which to feed the hungry family as well as being shown what to do with it after it's bought. Garden lovers will have charge of the work of beautifying the grounds. Two homes will be used in demonstration, one the simple home of the wage earner, the other the simple home of the office man. It is the hope of the women who are arranging the demonstration that the women of Mississippi who are interested—and that means the women of Mississippi, for who ever heard of a woman who was not interested in a home, (God made them so)—will visit these homes during Better Homes Week. Watch the daily papers for dates. But the Chairman strikes the key note on religious influence in the home, and though we've written of Home Religion on more than one occasion we give warning now that it is to be an ever-recurring subject.

W. B. Stones says:

I have a very definite conviction that home religion is of the utmost importance both to our individual and to our national life, and that when functioning properly such will find vital expression through the daily family prayers. There is a very respectful atmosphere in many a home; husband pays all due regard to his wife, and she shows him every deference; the children are kind to one another and respect their parents; yet there is something wanting, there is no expression of religious life and fervor, no expressed attitude towards God when the family worship is not there. The good folks of such homes do not realize the lack nor yet feel the coldness, but they who have become accustomed to such daily prayers of the family certainly recognize the difference even if they do not comment upon it.

As a boy in a Pennsylvania home where the family prayers were regularly held in the evening, I early came to realize a value which I

could not express. I also came to feel that if people had any worthwhile religion, it was sure to find expression in this way. No one ever said as much to me, but I instinctively caught that feeling as a result of my parents' care with respect to it. On my going to Illinois at the age of sixteen, I was in the home of good farmer folk, whose religious life was commonly recognized. In the evening we went to bed without prayers. My astonishment and disappointment were complete. I was not yet a confessed Christian, but in my room I kneeled down by my bedside and prayed for them, these good people who had not enough religion to call the family together and pray together. In the morning I was called early, with the added word, "We are about ready for prayers." This mellowed me, and again I prayed, this time that God would forgive me for so hasty judgment of others. We always had prayers in the evening, they in the morning. I had not known.

We may apologize as we wish, and our apology may be never more sincere, yet before those who know what the daily worship of a home group is, and what it means to every individual in the group, neglect of this service for any reason is tragic. There are from 8,000 to 10,000 foreign students attending our colleges and universities. They are here for a few years, and then will return to the mother country, from which they came. One of these, a Chinese girl, was invited to a good hospitable home to spend the Christmas holidays. When leaving, to return to her school, her kind hostess expressed the hope that she had enjoyed the vacation. Imagine the lady's chagrin when the laconic reply was this: "In our country we have in every home our household gods, and some time is given daily to worship. I have enjoyed my stay, certainly, and you have been very kind to me, but in your home I have missed the worship."

There are three things to be remembered, if we wish to make our family prayers most profitable: First, a regular time. Second, a regular place. Third, everyone present. Not by compulsion, but by the creation of a healthful desire, will this be accomplished. When one is absent, he misses something. Such realization cannot be created on the spur of the moment; it is the result of usage and experience, and comes into one's thinking like a gentle rain comes upon the earth. And it is not a matter of the imagination. A college senior was necessarily absent from the morning prayers two consecutive days. When on the third day he was home again, he said: "I tell you, mother, it makes a difference." The recognition of this fact every Christian parent desires to have injected into the spiritual equipment of his child: there is a difference between the lives of those who find time to pray and those who fail to do so.

These three points are to be remembered if we would have a family worship worthy the effort: a regular time, a regular place, and every one present. The baby may

not know what he is doing, but as he lies looking around, or perhaps trots here and there while all others are kneeling, he will get his first impressions of God, and no one can possibly tell just when. These first impressions will be acquired in the home. And these impressions are always lasting. But he who never has time for family worship does not see it that way!

ABOUT OUR HOME MISSION THANK-OFFERING

B. D. Gray, Corresponding Secretary

1. It is a part of our United Program like the Christmas offering for Foreign Missions. It goes entirely to Home Missions and applies on the Home Mission debt.

2. Most encouraging reports are coming in from the Week of Prayer. Final returns are beginning to come in and we are hopeful. The remittances are accompanied by expressions of devout thankfulness to God for the Home Mission Board and its work and assurances of prayer for the larger favor of God upon its work.

3. The season of prayer was later in March this year which makes it necessary for gifts to be sent in immediately so as to be included in the year's work. They should be in hand not later than the 15th of April and as much earlier as possible. Remittances should be made through the regular State agencies but in case of necessity can be forwarded direct to the Home Mission Board, 804 Wynne-Claughton Building, Atlanta, Georgia.

ELEMENTARY LEAGUE MEETING

Greenwood, March 22, 1927

The second annual session of the Mississippi State Elementary League was held in Greenwood on the afternoon of March 22, 1927. This meeting of the Elementary workers is held each year in connection with the State Sunday School and B. Y. P. U. Convention and has its meeting on the afternoon just preceding the opening session of the Convention. Although this was the second meeting of this league in Mississippi, it was well attended and enthusiastically supported.

With the president, Mrs. Ned Rice, presiding, a most interesting and helpful program was presented. The crowning feature of the hour being an especially inspirational talk by Mrs. Myrtle R. Creasman of Chattanooga. The work of the League was explained in detail by Miss Minnie Brown, and Mrs. Rice presented a very fitting acrostic using the word League in which the ideals of the organization were set forth. Reports of Children's Week observance and the benefits derived from Parent-Teachers Clubs were given by Mrs. G. A. Doty of Winona.

After a general round-table discussion the meeting was brought to a close with a prayer by Rev. Madison Flowers of Schlater.

—Mrs. E. L. Posey,
Vice-President Elementary League.

Sunday School Department

SUNDAY SCHOOL LESSON

April 17, 1927

R. A. Vneable

Peter's Great Confession

Matthew 16:13-24; Mark 8:27; Luke 9:18-22

The town of Caesarea Philippi was situated just beyond the border of Galilee, at the base of the majestic Hermon. There he found a refuge from the growing hatred of the Pharisees and the cunning craftiness of Herod Antipas. His purpose was not simply to escape the wrath of his enemies, but to crystallize into a formal confession the knowledge, the experience and convictions of the Twelve.

The time had now arrived for an avowal of their convictions and a statement of their deliberate judgment as to who he was and what he was. This was a matter of supreme moment. Jesus approaches the subject in a definite, direct and searching manner.

First, He asked, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." He saith unto them, "But who say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

1. His first question was designed to ascertain the current opinions held by the people at large. Jesus knew without asking what the religious authorities thought of him and the claims he made. The people had enjoyed ample opportunity to make up their minds. They had heard enough of his teaching, seen enough of his works, and been the recipient of his gracious ministry in sufficient measure to restrain them from any sympathy with the opinion entertained by the religious authorities at Jerusalem. But dominated by the current Messianic idea of their times, they were unable to accord, once for all, to Jesus, the Messianic dignity which his words, works and character demanded. (1) Out of superstitious amazement and fear, some said he was John the Baptist risen from the dead. (2) Others, out of a false interpretation of a passage in Malachi, said "He is Elijah returned to the earth", as a precursor of the coming Messiah. (3) Others based their verdict upon a widespread tradition and said, "He is Jeremiah, or one of the prophets, returned to the earth".

2. The second question was personal to the group of Twelve. The time had come for a definite expression of their personal convictions as to the person and work of this Jesus of Nazareth, whom they had left all to follow, love and obey. "But who say ye that I am?" was definite, direct, personal, searching and urgent. The impulsive Peter, quick "to find his tongue", answered

for himself and all the rest, "Thou art the Christ, the Son of the living God". Peter's answer was representative, explicit, comprehensive and ample. The theological content of this answer was sufficiently comprehensive and profound to engage the highest and best thought of the most devout thinkers of all time and has become the foundation upon which is erected the whole system of Christian truth. It embraces in its scope the character of God as the Father God, the function of Jesus as the anointed One, and his Nature, the Son of the Living God, the effulgence of the Father's glory and the express image of his Personality.

Second, the answer called forth a response expression of Jesus' approval of and delight in the confession which Peter made. "Blessed art thou, Simon, Son of John, because flesh and blood did not reveal this unto thee, but my Father, who is in heaven. Thou art Peter, and upon this rock, I will build my church and the gates of hades shall not prevail against it; I give to thee keys of the Kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven. And he strictly charged his disciples that they should tell no one that he is the Christ." (Verses 15-20.)

1. The whole group promptly answered the first question pertaining to the opinions of the people, as to who and what Jesus was, but the second question they were not so prompt to reply. This may have been due to their modesty or lack of words to express their convictions or Peter's readiness in finding his tongue to voice the convictions of them all. The confession of Peter must have been the confession of the convictions of the entire apostolic group, as Jesus asked no further questions.

2. Peter's representative answer must be considered in the light of the conditions which then prevailed and the controlling purpose of the occasion.

(1) The Lord prefaces his response with a benediction, "Blessed art thou Simon, son of John, because flesh and blood hath not revealed this unto thee, but my Father who is in heaven". The ground of this blessedness was not an achievement, reached through any human powers. It did not come to him, through inheritance, intuition, process of human reasoning, nor the voice of nature. It was a revelation from the Father and not a human Philosophy which lifted him to this high level of blessedness. No man can say, Jesus is Lord, but in the Holy Spirit (I Cor. 12:3). (2) Note the transforming effect this Revelation has upon the inner life and character of Simon, son of John. "Thou art Peter". The first time our Lord

met Simon, son of John, he said, Thou shalt be called Cephas or Petros, (John 1:42). Jesus did not say, Thou art Peter, or called Peter, but "thou shalt be called Petros—Peter", a rock, a stone, a prophecy and a promise. Men, through Old and New Testament times underwent a change of name, because of some experience in their life and character or some special function they were called to serve, or some marked characteristic of their nature. Jacob and James and John and Barnabas and Saul furnish a good illustration. Simon, son of John, is an outstanding example. The Revelation made to him and the others of Jesus as the Christ and Son of the living God, transformed the impulsive, unstable "Son of John" into Cephas, into a rock, firm, enduring, and dependable. The transformation was not accomplished in a day. The Lord takes his own time in making the man he needs, and sees the man in the light of what he is going to be and not what he has arrived at. The time has arrived. Simon is now Peter, a rock. (3) Jesus now expands his thought and expression and lifts the scene of his activities into the future. "And upon this rock I will build my church, and the gates of hades shall not prevail against it". This passage has been the storm center of centuries of controversy. Much of this controversy has been inspired by the purpose to make the words subservient to some ecclesiastical view which the respective contestants have entertained. Much emphasis has been laid upon the difference of gender between Petros and Petra. No such emphasis can be justified, since the word used by our Lord was the Arabic word, Kephas, which means a large immovable rock, or a small rock, a stone, in common speech. If one wishes to name a man Petros he would put the masculine ending to Petra, of the feminine gender. Our Lord followed the rule, and, therefore, did not clothe Simon, son of John in a petticoat. What the Lord meant to say was that he was going to build his church upon Peter, the transformed son of John. Peter's confession was not the rock on which the church was to be built, but upon the transformed type of character wrought out by a special revelation from the Father to Simon and his fellow apostles. The divinity of Jesus Christ revealed to the individual soul and the vitalizing and illuminating experience attendant upon it, coming to expression in an open confession, made of Peter and the rest fit material for the foundation of that enduring structure, built, of living stone into a spiritual house. The word church was probably synonymous with the word kingdom, of which mention is made in verse 19, or it may be used in the sense of congregation in contrast to the congregation of Israel. It is exceedingly doubtful that any reference is made to a local church. Whatever meaning may attach to the word "church", Jesus affirms its perpetuity. The gates of Hades, the invisible world, shall never overpower it. The power of gates is

never aggressive, it is repressive, suppressive. "The gates of Hades" is probably to be taken as equivalent to the gates of death.

3. Jesus now relates Peter and his fellow Apostles to a New Order of which he speaks, "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven". (1) The language here employed would seem to confer upon Peter some special authority which was not enjoyed by the other Apostles. But the language must be interpreted in the light of subsequent history. We must not take the words here as exhaustive of the subject in hand. (2) If Peter is here promised the custody of the keys of the kingdom and "to bind and to loose" are interpretative of the content of what is symbolized by "the keys", Matt. 18:18, John 20:20-21 show that the same authority was conferred upon all the Apostles. There was no special and exclusive prerogative invested in Peter. He was not exalted to the position of primacy over his brethren. If he were first in the apostolic circle he was first among his equals, *Primus inter pares*. The Acts of the Apostles, 11:1-18; Acts 15:1-29 are to the same effect. (3) And yet we may accord to Peter the primacy of character and ability. He possessed excellences which put him first, "not in office, but in zeal, courage, promptness of action, and firmness of faith. He was their leader, because he was most fitted to lead. He boldly ventured where others hesitated". These natural endowments of Peter, which gave him precedence over others required discipline, training; they called for correlation, adjustment, before he could bring his best self into the high service of leadership. This training involved many a bitter experience, many blunders, and many humiliations, as his subsequent history discloses. So the Lord said, "I will give thee the keys of the kingdom" and not "I give". The custody of the keys was still in the future. He did not get away from "the parts" of Caesarea Philippi before he lost his head and rebuked his Lord, and on the Mount of Transfiguration he was swept from his feet and made a foolish proposition, a similar folly characterized his conduct at the last supper. The cutting off of Malchus' ear in Gethsemane and the denial of his Lord in the court room are all registered to his discredit. Peter knew so much that was not true, it took a long time to relieve him of his conceit. He would not have been loonesome in our time. Jesus knew Peter's capabilities; he did not throw him to the scrap heap, but with unwearied patience he trained him for the leadership for which his excellent gifts qualified him.

"Tell no man that he is the Christ". The Lord requires us to tell nothing but the truth, but warns us against telling all the truth to those who do not know what to do with it.

East Mississippi Department

By R. L. Breland

Early Preachers

My father, Eld. Oliver F. Breland, was the first preacher I ever saw. The first time I opened my blinking eyes I beheld his face, and for eleven years of my life he was constantly in my mind and life, and much of the time in my sight. He was my ideal of a real man then and has been all these fifty odd years, though he has been sleeping beneath the flowers for more than forty years. In my memory I see him still, I hear his kindly voice, feel the gentle touch of his hand—sometimes not so gentle but deservedly sharp—and feel the power of his magnetic presence. I praise God every day that he gave me such a pious father; yes, for a father who was a preacher, and a Baptist preacher. His life, his admonitions, his influence are in a large measure the cause of me being a Christian and a preacher today. Praise the Lord for His wonderful goodness in giving me such a father!

Of course I heard him preach a number of times during my early life, but I do not remember one sermon or one text that he preached now; so it was not his preaching that made the impression that has helped me to fashion my life in the way my father went, the way of the Lord, but it was his home-life, his every day piety in the home. At night he would gather the family around the hearthstone, read a passage from the dearest and best of books, the Bible, then all who could sing would join him in the singing of one of the hymns found in old Dossey's Choice Hymn Books; then all would kneel down before their respective seats and father would pour out his soul to the Heavenly Father. I can remember yet how my soul oftentimes would be greatly moved and I would shed tears, though only a small boy, while he was leading us in the reading, singing and praying. Those were great hours in my life and they stand out today, although it has been nearly half a century since they were transacted, as the brightest spots in my boyhood.

With reverence and yet with full faith in the statement, I feel that these precious hours spent in holy communion with God around the fireside with the family are in a large way responsible for the fact that our from this poor, unpromising, country family there came four boys who later became preachers, four grandsons are also preachers and that one of the girls became the wife of a preacher. Eternity alone will measure accurately the effects of that unpretentious but highly spiritual hour of worship in our little cabin home on the hillside. Praise God for His goodness to this poor servant!

I started out to tell of some of the first preachers whom I knew and

tell the impressions and influences they brought into my life, but I have taken all my space telling of only the one; but the vision of those scenes gripped my very soul like a vise and I could not stop until the message was delivered. I hope the recitation of these scenes will influence more of our people to pray and train their children around the fireside, for there is no better way in this old world to lay the foundation in their lives that will count for time and eternity. Some future time I hope to tell in these pages the story that I really started out to tell when "I was let hither to".

Notes and Comments

The Yalobusha County B. Y. P. U. Rally met with Coffeeville Baptist Church the 1st of April. Many of the churches of the county were represented, about 100 being present. Bro. Wilds was present and we had a pleasant and profitable meeting.

Died—April 3rd Sister Esther Schmitz, wife of Bro. Calvin Schmitz, both members of New Hope Baptist Church, Yalobusha County, departed this life. She was 35 years old, had been married to Bro. Schmitz for 16 years. She left a little girl only a few hours old, her first child. She was buried at Elam. She was a good woman.

The writer has had the pleasure of baptizing five bright boys and girls into the fellowship of Coffeeville Baptist Church recently. The revival fires are not dead yet. Our revival meeting is set for the last of June.

A recent letter from Mrs. R. D. Lindsey, of Friendship Baptist Church near Kosciusko, brings the information that Rev. B. F. Odom is the pastor of that church this year. I was very sorry that a previous engagement kept me from being with this church in its revival in July.

Mr. and Mrs. C. C. Alexander, who have been teaching in the Yalobusha A. H. S. at Oakland this session, go to Union next session where Mr. Alexander has been employed as Superintendent of the high school. They will be greatly missed at Oakland. Mrs. Alexander has done a fine work as leader of the B. Y. P. U. work in the Baptist Church. We give them up with regret but our loss is Union's gain.

Mrs. H. C. Rush informs me that Rev. J. S. Laird is pastor of Hazel Baptist Church this year. This good church is located three miles north of Lake, in Newton County. I am asked to assist in their revival the middle of July. Some of the happy years of my pastoral life were lived there.

GRENADA

For two weeks our church has been in a great revival, which was led by the Starnes Evangelistic Party of Waco, Texas.

Brother Starnes preaches the old time gospel and believes in the in-

spiration of every bit of the Bible and Christ as the only plan of salvation. He is a hard hitter on all kinds of sin.

Mr. K. D. Turner is one of our best singers and certainly knows how to sing solos and lead the "Booster's Band". Miss McKnight is a splendid accompanist on the piano and through their efforts our children were especially blessed.

The visible results were seventy-three additions to our church; fifty-two of these coming on profession of faith.

May our Heavenly Father richly bless these good folks in their great and gracious work.

Your brother,

—W. E. Farr,
Grenada, Mississippi.

April 5th, 1927.

TEN DOLLARS FOR A PROGRAM

In view of the many requests for Promotion Day Programs suitable for Intermediate departments in the Sunday Schools, we are offering to pay ten dollars for the best Promotion Day program sent to this office. The requirements are very simple and as follows: The program must be suitable for boys and girls thirteen to sixteen years of age. It must not require more than twenty minutes to give it. It must be appropriate for a Sunday morning program. It must be typed or written in ink in a clear legible hand. It must reach this office on or before May thirtieth. Send them to the Intermediate Department, Baptist Sunday School Board, Nashville, Tennessee.

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FOREST B. Y. P. U.

"The Senior B. Y. P. U. of the Forest Baptist church elected officers for the next six months, last Sunday night, they are as follows: Mr. E. F. Clark, President; Mr. Marx Huff, Vice-President; Miss Gladys Waldrop, Secretary; Misses Elsie Joyner and Jewell Cook, Group Captains; Mr. Walter Huff, Bible Readers Leader; Miss Sybil Beeland, Chorister and Miss Louise Parker, Pianist. This Union has been in the W. O. Q. Club for the past six months and we will try to keep it up."

Helen Thompson,
Cor. Sec'y.

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M. S. C. W.

Dr. John L. Hill

Two days of inspiration! That was the contribution of Dr. John L. Hill to Columbus and especially the students at M. S. C. W. He spoke at noon meetings two days and also at 4 P. M. to town people and students, and again at main chapel on Wednesday. Such a treat it was to have him in our midst. He makes religion attractive, and personal and inspiring. Anybody ought to love the Christ he presents. His life is a good argument for Christianity, and we are glad he came.

Seniors Gone

How we miss them! They're all at home making ready for graduation—just ahead. They will return next week, for a short stay. These days must count for much. Some of our best leaders are in the Senior Class and our B. S. U. activities will be missing them sure enough next year. The Senior members on the Council are: Rosanel Aldridge, president, Doris Smith, Cammie Morris, Beatrice Ross, Elizabeth Wyse, Elsie Inman, Bena Virden, Lucille Spain.

Miss Lucille Loyd

We were happy to have Miss Lucille Loyd, the State Student Secretary of Alabama, pay us a visit on last Monday and Tuesday. She brought a message at the noon meeting on Monday, met with Membership Committee in the afternoon and gave us some splendid ideas. We wish all the Student Secretaries could pay us a visit.

Miss Bessie Welch

Miss Welch, Dean of Women of the Baptist Bible Institute, paid us a running call on Monday. She is in attendance at the W. M. U. Convention and came back to visit her old Alma Mater, and to see the Workshop. We were happy to have her in our midst too. It seemed almost like "Christmas"—so many good things were coming our way at one time!

Folks are Good!

Another evidence of the love of the Burris for the Workshop came in the form of another gift from them—a beautiful floor lamp for the Reading Room. They have through these two and a half years been the donors of many attractive and useful gifts. Mrs. Burris has been especially active this spring in helping us to beautify the grounds. The little violets blooming along the walk-way are bearing evidence these days of her thoughtfulness. There is a hedge "on its way" next to the fence and there are a number of attractive shrubs in the front yard. The committee was composed of Rev. J. D. Franks, Dr. J. C. Fant, Mr. S. S. Saine, Mrs. Bob McPherson, and Mrs. Earl Burris, chairman. Mr. Cliff Golden, the city electrician, donated the "electrical" part of the floor lamp. We thank him too. Rev. Bryan Simmons has sent us a good book for our library. It is

slowly but gradually growing. We'll have a good one yet!

Club Meetings

Mrs. Donald Fraser entertained her sponsor daughters recently. Always a thoughtful hostess with a fund of happy ideas for the pleasure of her guests, Mrs. Fraser's program for the afternoon included varied diversions. There was a preliminary musical, a visit to the new WCOC Broadcasting station, and refreshments. Her home is always open to the college girls. She is a real Sponsor Mother.

The Revival

A Revival meeting is in progress at the First Baptist Church. It is reviving Christians as well as helping to save the lost. The attendance is unusually good.

Dr. Sampey

Dr. John L. Sampey of Louisville, Kentucky, is conducting the series of meetings. He is wonderfully rich in his interpretation of the Scripture and in his method of presentation. Truly it is as if we were sitting in a "Class in Bible". In the mornings he is teaching the gospel of John. At the evening services, he uses "Acts". At the noon prayer meeting, he is lecturing on "Famous Women of the Bible". He will speak at chapel on Friday, and at Y. W. C. A. Vespers Sunday night.

Good Music

For nearly one hour each night special music is given. Even the congregational singing is "special" because it is specially good. Rev. St. John, pastor of the Christian Church here, is leading the singing. He is one of the best Musical Directors in the country. There is a large chorus choir of 80 voices, and an orchestra of 15 pieces. A number of quartets are being used. The College girls are helping in all phases of this—a large number of them singing, in the choir; a number playing in the orchestra and a good number attending the services. At the same time that Christians are being instructed and "revived" we are praying that the lost may be saved. Results are bound to come.

AT JACKSON, TENNESSEE

Dr. John Jeter Hurt's plan was a combination of Bible Conference and Revival meeting. Dr. A. T. Robertson of Louisville, Dr. W. W. Hamilton, pastor of the St. Charles Avenue Church, this city, and I were those who furnished the program.

Union University entered heartily into the program. They so changed their schedule for the entire two weeks as to give us more than the hour from eleven till twelve each day at the college and the student body attended the services held in the church in large numbers.

Dr. Robertson spoke twice each day for five days; Dr. Hamilton three times daily and always with increasing power and blessing. My task was to say an occasional word regarding Sacred Song and to lead the music at every service. I also had many extra gatherings such as

the High School, the Rotary Club, the teachers of the city schools, Bible class groups and the like to address between the hours of the regular services.

Though only about a score of new members were added to the church still a real revival was held. Especially blessed was the final service at the college. I can not recall ever having been in a more deeply spiritual service, certainly never one like it in a college. Some of the "hard cases" among the students confessed Christ as Saviour, many took a definite stand for Christian service and all consecrated themselves anew.

One of the most touching sights I have ever witnessed occurred one night when a father and a mother came forward to unite with the church, the father bearing in his arms a fourteen year old son who, because of his impotent condition, could not (and never will) walk but was coming thus to confess his faith in Christ and offer himself for baptism. It was a most touching sight and illustrated Matthew 17:16, only the father was not looking to the disciples for physical life and vitality for his son but to Christ for spiritual life, he literally "brought him to Jesus".

The meetings were very well attended, the attendance at the college and in the afternoon at the church was particularly fine. Most gratifying was the number of different pastors, especially from west Tennessee, who attended the services. The entire body of trustees of both Union and also of Hall-Moody were present one day.

In the student body at Union this year is Louis Ferrell, E. B. Abington and Mrs. Abington, nee Mary James, former students at B. B. I. On the faculty is Dr. Savage, the father of Mrs. Mahon, and Dr. Penick, both of whom have been speaker visitors at the Institute. Union is also the alma mater of Drs. Cruthcher and Mahon and Pastor Jordan of the Central Church, this city. Messrs. Carter, Rachel and Land of our present Bible Institute student body look with affection to Union as their college home. Several more will be at the Institute next year and the year following unless they change their present ideas and determination.

It was a busy program, we had a cordial reception. Pastor Hurt has a great church and I was very happy and felt greatly honored to be asked to take my part on the program. I can pray for Jackson and for Union with deeper interest and more enthusiasm hereafter.

—E. O. Sellers,
The Baptist Bible Institute,
New Orleans, La.

MESSAGE FROM AFRICA

Baptist Mission, Lagos
Jan. 11, 1927.

Dear Friends:

You know that just a year ago I took over the housekeeping and the principalship of the school until the Duvals who were going on furlough should return. Along with the house and its furnishings of course they let Miss Elam and myself have

IN MEMORIAM

Mrs. Lillian Wright Chastain

The wife of our great and good missionary, Dr. J. G. Chastain, died at Ybor City, Tampa, Florida, March 28th, 1927.

On January 13, 1860, she was born into a splendid and prominent family near Churchland, Virginia.

She was converted at 13 and at 21 graduated from Hollins with full course.

In 1888, she went to Mexico as a missionary and the same year was married to Dr. Chastain.

She reared two fine sons and two lovely daughters, all of whom acquired extensive education and all of whom are useful and prominent. J. G., Jr., is School Superintendent at Leland, Miss., Francis Judson is pastor of the Baptist Church at Coldwater, Miss., Effie is now Mrs. George D. Naylor, a missionary in Cuba, and Regina is a splendid music teacher and is with her father at Tampa, where he is missionary pastor to the Spanish speaking people.

While educating her children Mrs. Chastain taught Latin and Spanish in Blue Mountain College, where she did great work both for her students and the institution.

She was born well, she was educated well, she married well, she wrought well, she died well.

Peace to her ashes! "Her works do follow her".

—W. T. Lowrey.

Sam Russell Foreman

The death angel visited the home of Dess Foreman and claimed for his own little Sam Russell Foreman.

God thought Sam was too good for this sinful world, so He called him to that land of pure delight where there will be no pain or sorrow. Weep not, dear parents, for we know our darling is at rest. We know he can't come back to us, but we can go to him.

Sam was a sweet baby, and will be missed by loved ones. The Lord giveth, and the Lord taketh away when He thinks best.

One who loved him,

—Minnie.

many tools that were their own but which they were glad to loan us for the time. One of the native men has been with Mr. Duval for years as caretaker of the yard. And one of his jobs was to keep the leaves cleared away and the yard looking trim and tidy. Since we have Bermuda grass in both the front and back yard, he needs a rake to gather the leaves off of that. So the Duvals left their rake out for our use. One day the caretaker came to me and said that the rake was spoiled. Thinking that he had broken the handle I said "All right we'll have a carpenter make a new handle." He insisted that it was not the handle so I told him to bring it to me. When I saw that rake, I understood why many things had been done, for the teeth of that rake had worn off until they were less than a half inch in length!

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In 1880 the First Baptist Church here was erected. It stands today, a nice looking building a credit to southern Baptist work and a monument of devotion of the native people of Nigeria. Still it is no strange is it, that the roof is in a dangerous condition and needs repairing. After 46 years of service we feel that a new roof is not a luxury and our people are raising the two thousand five hundred dollars that the contractors say will be necessary to put it into condition. This is not the only thing this church is doing. This last year they erected two mission church buildings, bought land for two other mission churches, kept two boys in training at the college and seminary at a cost of \$150.00, helped pay the expenses of their ten mission churches, and assisted in call after call for help, \$50 here and a hundred dollars there. This is not a wealthy church but they do give of their means fairly liberally. Last Sunday they made a thank offering at the New Year's first service of \$200.

There are a hundred thousand people in Lagos. And southern Baptists have one school here which was founded in 1855. In 1883 the present building was erected. After forty three years of service that building can tell of many interesting events that happened within her walls. But like the church, the school building needs a new roof and the second story floor needs not only new flooring but also new underpinning beams and supports. We are now paying rent for a building 57 feet by 27 feet and the small ground upon which it stands (100x 50 ft.) at the rate of \$300 annually. This building has a floor, a wall about four feet high all around and a corrugated iron roof standing on pillars about five or six feet higher than the wall. And all there is between that iron roof and the children's heads is a straw matting tacked to the iron. With those two buildings we are crowded to the limit. In our own, as well as in the rented one, we have just five classes in one room, i.e. A and B. divisions of grades 1, 2, 3, 4, 5. And we do not go on the idea that I used to have of foreign schools namely, "the more noise the better school." A new building for the school was promised Lagos at the beginning of the 75 Million Campaign and for the last three years we have literally begged for it.

But of course now that they cannot send our missionaries back neither can they give us the building. Last year the concrete steps fell. Since they were the only entrance to the second floor we had to close school until new ones could be put up. It was only the mercy of God that saved the lives of our children that day. The last boy had locked the door and been down not quite ten minutes when they fell. Two hours earlier nearly a hundred and fifty children passed over these steps. There is no telling how many of them would have been seriously injured or killed had God in His Mercy not have held the steps steady. Surely our people at home do not understand the difficulties

that they force upon us with such poor equipment.

Many of you have asked about our B. Y. P. U. work. We follow the same cultine of work that you do at home. In only two points does our Standard of Excellence differ from yours. We use the programs laid down in the Nigerian Baptist, which is our denominational paper. These are made out here and fall under the four headings of devotional, doctrinal, Bible study and missionary. Then we have agreed that 25 percent instead of 50 percent pass the study course tests. But we have one union at our college and seminary in Ogbomoso where sixty one have passed the examination and received their diplomas. This is almost a hundred per cent for that union.

It was a great pleasure to us, a few Sundays ago to see our native pastor baptize more than forty candidates three of whom were boys from the mission ward.

We have all except our Sunday preaching services in the school-room. At first I did not consider it so wise but I have noticed for more than a year now that our school boys and girls will drop into the school for the services held there and then after coming they will begin to attend the church service at the church and so gradually are brought into regular attendance on the services. Of course they are taught Bible in the school and we can truly say that the school is one of our best means of bringing to the people the message of the Gospel.

It is such a joy to work here. Things are hard when you know that for a comparatively small expense so much more efficient work could be done but there is such a joy in the service. Miss Elam and I are arranging the classes in school so that she and I teach all the Bible. Between us we will teach four hundred children Bible five days a week. Then on the side there is the B. Y. P. U. and Sunday school and church work. During the last two weeks of this holiday season we are having study courses from 4-7. Miss Elam is taking the "People Called Baptists" and I am taking the Sunday School Manual while two others are teaching the senior and intermediate manuals.

The First Church has voted to put in the six-point grade system in the Sunday school and have elected as the new S. S. Supt., one of the young men who took the course and got his King's Teacher Diploma in the course we had before Xmas. One of our greatest needs just now is teachers and preachers. Our college and seminary has calls for two and three times the number of students she is able to graduate. In our Standard Seven next year here, five of our six boys are Baptists. Will you join me in prayer that God will, if it is best, impress their hearts with the desire to become teachers and preachers and turn their hearts and minds to the college and seminary where they may receive the right training.

Yours in the Master's Service,
LUCILE REAGAN.

STILL GOING STRONG

We enjoyed having Bro. L. E. Hall, of Hattiesburg, as our guest for two days. He preached for us Sunday at 11:00 A. M. and 7:30 P. M., and at Electric Mills at 2:30 P. M.

Dr. Hall is 80 years young. He was a private Confederate soldier. After the War he enlisted as a soldier for the Master, and for fifty years has been a fearless preacher of the gospel. He lived and preached four years just after reconstruction in Kemper County. I consider him one of the strongest preachers in Mississippi.

He, like Lincoln, is a graduate of the University of Hard-Knocks; by his own exertion he has made of himself a classical scholar, second to none in our great Southland. He is a writer of great ability, writing many articles for newspapers and magazines. His two recent books published, "The Trails of Our Country", and "Labor Troubles, Labor Organizations and Strikes", should be read by our people, that they may know what is confronting us as a nation.

His health is remarkably good, his mentality exceedingly strong, and his memory simply wonderful.

I'm envious of all great proclaimers of God's marvelous truth, and only wish I had given my entire life to His service as an ambassador of Jesus. I feel, however, in my declining days if I could employ this great man of God, I would travel with, and have him preach at least three heart-stirring, great sermons of his in the Court House of each county in the State, believing that such a venture would be for the maintenance and majesty of our laws—the glory of God, and for the betterment of humanity.

Sincerely, —Guy Jack, Sr.

Before the silly season closes, we must broadcast the following:

Man (in drug store)—"I want some consecrated lye."

Druggist—"You mean concentrated lye."

Man—"It does nutmeg any difference. That's what I camphor. What's it sulphur?"

Druggist—"Fifteen cents. I never cinnamon with so much wit."

Man—"Well, I should myrrh myrrh! Yet I ammonia novice at it."



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The impressions of young manhood, confirmed through intimate contacts with maturity, and treasured in the vaults of grateful memory find expression in this classic tribute to one of the greatest souls in Southern history. Dr. Ray has made no attempt to write a life of B. H. Carroll, but he has succeeded admirably in interpreting the spirit of the man whom he loved so devotedly and whose unbroken friendship through the years was a treasured joy. There isn't anyone, anywhere, whose life would not be enriched by the reading of this little volume.

The Ten Greatest Sayings of Jesus

J. C. MASSEE

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Dr. Massee, pastor of Tremont Temple Baptist Church, Boston, and author of The Ten Greatest Words about Jesus, makes "utterances that symbolize the character and purpose of Christ." He feels that there are certain statements and passages which serve to indicate the basic philosophy of Jesus and the governing principles of his mission in the world. With this in mind, he has chosen those sayings which reveal the person of Christ as well as the high points of his teachings.

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PROHIBITION DEPARTMENT

By T. J. Bailey, D. D.

The Congress of the World League Against Alcoholism will be held at Winona Lake, Ind., August 17-23, 1927.

According to many large dailies, "Club life in New York City is slowly passing. Nearly all the old established clubs seem deserted and scores of new ones have given up the ghost."

The annual convention of the National Temperance League of Japan will be held at Nagoya, April 13-15, in the Chamber of Commerce Building. Interest in temperance work is growing rapidly in Japan.

In a recent syndicated article, Will Rogers referred to Dr. Nicholas Murry Butler's assertion that the next President of the United States must be a wet, in this fashion: "Nick may know schoolmarming, but he don't know American sentiment outside of New York. No one who says the next President must be a wet knows American sentiment. American sentiment can not be learned by sitting at a desk in New York." Rogers gets the real reaction of prohibition by traveling about the country in his work.

Dr. E. Scott McBride, General Superintendent of the Anti-Saloon League of America, recently said: "Before the days of prohibition, Peoria, Illinois, was famed for its whisky. When prohibition came, the business men of the city said that ruin would follow. But their prediction has not been realized. A survey of the conditions of this city, which was published in the Chicago Daily Tribune, states that there has been a sixty per cent increase in its factory payrolls in the last two years. The city has gained more population in the five years since 1920 than it gained in the ten years preceding. This growth in population has been brought about largely by re-aligning and readjusting the whisky industry. In former days, alcohol was used in the production of whisky. Today it goes into the manufacture of paint and varnish solvents, photographic chemicals, laquers, and live-stock and poultry food. The breweries, following the example of the distilleries, have turned to other kinds of business. Few of the old bars were destroyed, most of them having been converted into lunch counters and other legitimate things. What became of the brass rails and the old familiar barroom pictures of nude women is not known. For a time many of the old bars were kept in tact, their owners believing that prohibition would be short lived.

Believes in Prohibition

Asked for an opinion regarding prohibition, Mr. Ford readily replied that he firmly believed in prohibition, adding that the results have been so beneficial he hoped it had come to stay.

"Prohibition is a good thing for the country and it should be con-

tinued," he stated. "I am in a position to know that it has been of untold benefit to the working man. Surveys made in my own plant show this. The conditions among working men now compared with the period before prohibition are as different as is day from night.

"The country is better off with prohibition. Alcohol is no good for any one."

Water Valley Sunday School

Last Sunday was a great day in the life of Water Valley Baptist Sunday School.

An impressive missionary program was rendered by the departments representing the various phases of the Home and Foreign Mission work. A special offering of \$370.00 was made for Missions. Encouraged by our faithful pastor, J. G. Lott, we are expecting our Sunday School to do great things for the Master this year.

ACKERMAN

The Home Coming at the Ackerman Baptist Church on the 25th of March was a very great occasion. It was intended that the meeting be social in the main, but the pastor read some appropriate scriptures, and called upon Rev. C. A. Northington, pastor of the Methodist Church, to lead in prayer. Then followed several excellent musical selections and a brief history of the church. Then came the surprises of the evening. This being the pastor's birthday, remembrances and tokens of appreciation began to come forth. The ladies presented him a beautiful birthday cake, baked by Mrs. D. H. Quinn, and surrounded by thirty-

Please say to the churches and pastors that I would like to do Evangelistic work in Mississippi during the summer and fall. If thought wise, I will lecture on Intemperance, The Flood and Evolution—all scientific.

J. F. HAILEY,
Jackson, Tenn.

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J. M. Hartfield,
President.O. B. Taylor,
Vice-President.

seven candles. The men presented him a trip to the Southern Baptist Convention, Mr. and Mrs. J. F. Rhodes surprised him with a beautiful picture. Rev. J. R. Tackett, pastor of the Presbyterian Church, then arose in the rear of the church and made his way to the front. In a few well chosen words for the pastor's wife, presented him a gold watch. Brother West was for one time in his life speechless, he simply could

not talk. Everybody then enjoyed a splendid luncheon prepared and served by the ladies. All went away feeling that it was great to be there.

Mr. E. M. Thornton, of Water Valley, Miss., R. No. 2, sends us his renewal and states that the paper shall be a visitor in his home as long as he can afford it and in his opinion it should be in every home.

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An Invitation

We especially invite all high school graduates and other young people of school age to enter our school immediately after the present term closes. In inviting young people to enter our school, we do so because we know that we can give them a type of preparation for business employment that will put them in line for a good position with constant opportunity for advancement.

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Most convenient train for delegates from Central Mississippi is I. C. train No. 4 leaving Jackson 1:15 p.m., due Louisville 7:45 a.m. Through sleeper daily on this train. Extra sleepers will be provided for delegates.

For information, reservations, etc., address

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